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Sandwich Islands.

EXTRACTS FROM THE GENERAL LETTER
OF THE MISSION.

THE annual meeting of the missionaries from the several stations was held at Honolulu, opening on the 1st of June, 1836, and closing on the 7th of July. The letter from which the following extracts are taken, was written at the close of the meeting, and was designed as the annual report of the proceedings of the mission in the several departments of labor.

*Translation and Printing—Education—
Manufacture of Cloth.*

Some progress has been made in translating the Scriptures the past year. First of Chronicles, Esther, Ecclesiastes, Solomon's Song, Isaiah, most of Jeremiah, the remainder of Proverbs, and the minor prophets have been translated. The above-named books, except first of Chronicles, the minor prophets, and the last twenty chapters of Jeremiah have been printed. There are a number of the remaining books of the Old Testament prepared for the press. Some new school-books have been printed during the year. The whole number of pages of new matter added to the Hawaiian library, since the last general meeting is about 1,850. This does not include re-prints.

The business of printing and binding books has been carried on vigorously and successfully, till within about two months past, when the presses were obliged to be stopped for want of paper. There have been bound the past year 10,546 volumes, and 36,050 pamphlets,

stitched, covered, and cut. Another edition of the New Testament will be called for immediately. The Old Testament might also be prepared for the press and printed in course, if we had paper; but no more can be done at printing the Scriptures till we receive a fresh supply from America.

The whole amount of printing executed at the mission presses during the year is 151,929 copies of various works, embracing 11,606,429 pages, at an expense of \$5,336 48, being more than twenty-two pages for a cent. Most of the pages were duodecimo, a few being octavo and quarto.

Common Schools.—Our common schools have, for the most part, remained the past year nearly as they were the preceding year. We have paid but little attention to them as a mission, except in cases where we have been able to secure a teacher of more than ordinary qualifications to place in them; because they have not in general been worthy of much attention, where the teacher was one of ordinary stamp. We have, however, obtained from the class who have recently left the high school, twenty or thirty, who, we hope, will be of some value as teachers. A few others, also, have been trained up at our stations, who have been some help the past year, and we hope will be of more value the year to come. In all cases where we have found individuals possessing any good degree of the requisite qualifications to teach the art of reading, we have encouraged them; and in most instances either given them some compensation ourselves, or induced the people among whom they were located to do it.

Excepting at our station, schools for adults are not generally taught but one day in the week, and the appropriate business of that day is often commuted for something else. We have, therefore, so far as we have been able to make any efforts for common schools, directed our attention particularly to the children and youth, and are highly gratified to find that there is not so much difficulty as we had feared in interesting them in schools. The chiefs generally encourage such schools, which of course makes the business of collecting children comparatively easy. Quite a number have learned to read in such schools during the year.

If we only had teachers well qualified, full of faith and good works, we would not despair of seeing this nation make rapid advances toward an enlightened and christian state, even in our day, notwithstanding all the obstacles that oppose us. But a teacher well qualified in all respects we do not hope to find in a native of these islands, until the moral atmosphere in which he is born and educated is in a good degree purified. We are waiting with great anxiety the arrival of the teachers which you have kindly encouraged us to expect. On foreign teachers, for the present, must be our main dependence. But while we say this, we would not be understood to intimate that things are going backward. Probably more individuals may be found now who are capable of reading, than at any period which has gone by. Books for schools have been in good demand at all our stations the past year; and probably there never have been so many disposed of in any one year since the commencement of the mission. Some of these books are much better adapted to the capacity and wants of the people, so far as learning to read and think is concerned, than any books previously prepared.

A number of school-houses have been erected during the past year by the people in different parts of the islands, making it obvious that they are calculating on a better state of things. Laws are now existing on the islands of Oahu, Maui, and Molokai, making it the duty of parents to send their children to school. These laws tend to increase the number of children in the schools. But such laws will prove of no avail, unless efficient teachers are procured to take charge of such schools; indeed we fear their tendency will be detrimental. Our prayer then is that many laborers may be sent forth speedily into this harvest.

Station Schools.—Schools have been kept up at all the stations, the greater part of the year, on a plan not much varying from that pursued before; improved, however, considerably in the kind and variety of the books employed in teaching, and also in the age and condition of the scholars. In several instances we have dismissed our adult scholars and instructed children only. From past experience we are led to the belief that we may raise up a more efficient set of native school-teachers in a given term of time, by devoting our attention to the children and youth, than by any efforts we may make with adults. Adults, after advancing a very little way, become nearly stationary; while children are capable of going on in scientific pursuits, and with a rapidity too, that increases as they advance. At a few of the stations we have employed native helpers to a considerable extent, to whom we have made some compensation for their labors. But the compensation has in no case been great, as we consider their services of no very great value, except as they are under our constant direction.

No boarding schools have been in operation the past year, not because we have not most earnestly desired them, but because we have not had the men to carry them on, without breaking up other operations, and sacrificing much that we had before done.

In our station-schools we have taught reading, writing, mental and written arithmetic, geometry, geography, natural history, and scripture lessons; and nearly all of these branches have also been taught to a limited extent, in some of our common schools.

High Schools.—The whole number of scholars in the high school the past year has been 123; of whom twenty-three were dismissed in the earlier part of the year, because they were thought to be too old or too dull to merit the privileges of the school any longer. Besides these, four have been dismissed for negligence in study; one was suspended for stealing; two for adultery; two expelled for the same crime; and two others left with loss of character;—making in all thirty-five who were dismissed before the close of the year, all of whom were supposed to be rather an injury than a benefit to the school. At the close of the year, the remainder of those who first entered the school, thirty-two in number, were dismissed, leaving only fifty-six regular members of the high school.

The general improvement in the school has been good, and has clearly shown that the mind of a Sandwich Islander is, like that of all other men, capable of making constantly increasing progress in knowledge. The youth, however, in the school have made vastly more progress than the adults; and this, with other things, has led to a full conviction that the circumstances of the school and of the mission and of the nation will now warrant a change in the scholars.

Instructions have been communicated the past year in mental and written arithmetic, geometry and trigonometry, geography, modern and ancient, also in scripture chronology and church history.

The past year has been another of experiment in the high school, and this, added to the experience of the preceding years of its existence, has clearly shown that, although it may be best that the school was commenced with adult scholars, it is not best to continue it with such. The teachers, therefore, propose to change the high school into a boarding-school, in a gradual manner, by commencing immediately with a class of youth from eight to twenty years of age, and taking no more adults into the school. In this way, as the term for these adults expires, and they, one class after another, leave the school, their places will be supplied by others much younger, who from the first shall be boarders, and whose time shall be at the sole command of the teachers.

Manufacturing of Cloth.—The business of manufacturing cloth has been prosecuted by Miss Brown with a good degree of vigor and success at Wailuku, aided by the missionaries and chief at the station. Our expectations are fully realized in this respect. But in order to the successful introduction of this branch of industry among the people, so as to make it a real blessing to them as individuals and as a community, the business must for a time be prosecuted by ourselves, and under our entire control; otherwise the people will not at present, if ever, see a fair example of successful industry in this department. The idea of introducing cloth making as another and additional way by which the chiefs may oppress the people, is what the people by no means desire, neither can we desire it. But without special attention on the part of some one to this business, that will be the best that we can at present hope from it.

State of the Congregations—Churches.

The preaching of the gospel has been maintained at all the stations where missionaries are located, both on the Sabbath and on other occasions. Sabbath schools and Bible-classes have also been very generally kept up at the stations, and in these labors the lay brethren and the sisters have united their efforts with those of the pastors, as time and circumstances would permit.

In our statements generally, during the past two years or more, we have been obliged to speak of a greater or less decrease in our congregations. During the past year there has been rather a favorable change in this respect. While scarcely any congregation has diminished in its numbers attendant on public worship, quite a number have increased. This is specially true of the congregations on Oahu, Molokai, and Kauai. Among the causes to which an increase of numbers in the congregations on Oahu may be traced, are first and principally, protracted meetings, of which there have been three on the island during the year, attended by large numbers from all the stations, and followed by more or less religious excitement in nearly all parts of the island. Connected with these protracted meetings has been a favorable change in the conduct and apparent character of several chiefs of some rank and influence. This change in the chiefs has of course occasioned a corresponding change in the people under them. The number attending religious worship on Oahu the past six months has been perhaps not less than 1,000 or 1,500 more than attended for two years previous.

At the stations on Kauai, the brethren have witnessed more or less evidence of the presence of the Spirit in their several congregations. Their hearts have been encouraged in their work, and their public meetings have been well attended. The new meeting-house erected at Wai-mea is full on the Sabbath, and will probably be the means of exciting other congregations to build like houses.

On Molokai an unusual interest has been manifested in religious worship. The new and commodious house is full to overflowing every Lord's day, and other religious meetings are proportionably interesting.

On Maui religious worship has been held statedly in six different places during most of the past year; much instruction has been communicated, and many

will be forced to say to their own condemnation at last, "Lord, thou hast taught in our streets," unless they listen to the word of life and obey it.

The congregations on Hawaii have been as large in numbers as usual for the past few years. At most of the stations congregations have been collected at outposts on the Sabbath, and at other times, according as the number and strength of the brethren would permit. The large and important stations at Hamakua and Kohala have lain uncultivated the past year, on account of the removal of one of the brethren from that part of the field by ill health; the remaining missionary being obliged to remain at Waimea, on account of the difficulty of obtaining supplies at those stations in case the station at Waimea were not occupied.

Although we cannot report any large and powerful revivals of religion as having existed among us the past year, yet we will speak of the mercy of the Lord to Zion. In many of our congregations we have felt that the special presence of the Lord was with us during a portion of the year. Several protracted meetings have been held at the islands, each of which has been apparently blest; and yet we are not able in many cases to point out the individuals, and say that this and that man was born there. But we hope in respect to a number, that they have tasted and seen that the Lord is gracious.

There have been formed during the year two new churches, one at Ewa on Oahu, and one in the high school on Maui. The former consisting of eighteen members, twelve from the world, and six from the church at Honolulu. The church in the high school consists of twenty-seven members, all admitted on certificate.

The whole number received by profession into our churches during the past year, has been two hundred and twelve, and twenty-nine others are propounded, a number about as large as ever was received before in one year, since the commencement of the mission. The whole number of church members now in good standing is 916. Of most of these we entertain more or less hope that they are the children of God, but of some we fear lest we have bestowed upon them labor in vain.

During the year there have been eleven individuals excommunicated from the church, and seven others suspended. Our labor with these individuals has

been extremely painful, both because we were obliged to treat as heathen men those of whom we had hoped better things, even things that accompany salvation; and also because the development of crime in the case of a few has shown that iniquity has lain hid in the bosom of the church for years; and gives ground to fear that it is not yet wholly removed. But we fondly cherish the sentiment that the church of God is never improving faster as a body, than when it is undergoing a process of purification and discipline. So we rejoice in the midst of painful trials. There is no condition of our churches which we should more deplore than that dead calm in which there is nothing in particular to censure, and nothing to approve in them.

The whole number received into all the churches since the establishment of the mission is 1,078; the aggregate number of persons attending public worship on the Sabbath at all the stations is, on an average, about 14,500, or more than one eighth of the entire population. The number of christian marriages solemnized by the missionaries during the year is 1,358, and the number of children baptized 249.

Progress of Improvement among the People—State of Morals.

The general state of the people is, we hope, gradually improving. Notwithstanding the many and formidable obstacles in the way of their advancement, yet we think that their movement is onward. The progress is indeed slow, and almost imperceptible, like the growth of a feeble sapling into the forest oak; still, however, the movement is onward. We need not tell you that a nation like this, so sunk in indolence, ignorance, and mental imbecility, and so besotted in sin, cannot be elevated to enterprise, to intelligence, and moral greatness, in a day. Britain did not rise from her barbarous and chaotic origin to her present summit of glory in a day, nor a century. The work of training up to refinement and to habits of physical, intellectual, and moral energy, a people so blinded, so ruined by the god of this world as the Sandwich Islanders, is not like the putting up of a shepherd's tent. It is the work of years, and of generations; and it is a work which must be met with all the strength that faith and patience and love and

prayer can impart to the ambassador of Christ. We who are now in this field, with others whom the Lord has called from it, have begun the work of civilizing a savage nation; and, by the blessing of God, we have seen its steady advancement in spite of the opposition of earth and hell. But we shall not with our mortal eyes witness its consummation. We shall soon rest from our labors, and the task will be committed to other hands.

But it is consoling to know that the work of bringing men to Christ does not require such protracted effort, such long and patient application of those means which elevate nations to the summit of earthly dignity. It is true that we meet with obstacles, formidable obstacles, such as are unfelt and unknown in christian lands, to the conversion of these heathen souls; yet, blessed be God, these obstacles may be, and through grace they often are, overcome. We believe that many of this people are born again. Some of the first fruits of this mission are already gathered into the garner above, and thousands more may, and we trust will be gathered there, while the nation is brought up by slow and toilsome steps to take her rank among the civilized and enlightened families of man.

Some of the high chiefs who were once our opposers have changed their course during the past year, and they now help to promote our plans for the good of this people. Most of the chief rulers of the nation are professedly on the side of virtue and religion.

In the social and domestic character, and in the general condition and habits of the common people there has been a perceptible improvement during the past year. This is more especially true of the people living near the mission stations. At many of our stations societies of native parents, or maternal associations, are formed, which promise good to the land. By means of the instruction communicated in the meetings of these societies a happy influence is, we trust, exerted on the social relations; and it is hoped that, in some instances at least, a check has been put to the cruel and unnatural practice of giving away children. But after all our efforts on this point, it is still true that, for the most part, the scene compact in these islands is a scene of wild and mournful ruins.

Habits of industry appear to be slowly gaining ground, and nothing probably is wanting to render them general, but proper incentives to labor.

The quantity of clothing worn by the natives is, we think, annually increasing; and the frail native tapa is giving place more and more to the English fabric and the English mode of dress. Especially is this true at and near the several mission stations. Perhaps no article of foreign manufacture is so much called for among the natives as our domestic cottons, and none is probably more useful to them.

Crimes of a daring nature are becoming less and less common in these islands, but secret sins are still practised to a painful extent. The great mass of the people are "earthly, sensual, devilish;"—they cherish their darling lusts. Iniquity is sweet to them, they spare it, they hide it under their tongue.

The manufacture, sale, and use of ardent spirit is prohibited on all these islands, except Oahu. On this island there are three distilleries, all owned by the king. Three grog-shops in Honolulu have, during the past year, been converted to other uses; but there are still many left, and much of the destructive poison is sold and consumed on the island. In consequence of the great trouble among seamen touching at this port by means of rum, a petition was drawn up during the past year and signed by twenty-five ship-masters, praying the king to suppress all the grog-shops in the place. Soon after this another petition was drawn up and signed by the high chiefs, and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking of the king the entire suppression of the sale, manufacture, and use of ardent spirit on the islands. Neither of the above petitions was granted by the king, and the deluge of intemperance still rolls on.

Population of the Islands—Remarks on the General Meeting.

According to a census of these islands taken in 1832, the population at that time amounted to 130,313. The census has been again taken during the past year, and the result gives us 108,579 as the present number of inhabitants of the Sandwich Islands, making a decrease of 21,734 in four years. This fact is an appalling one, and we stand and shudder over it. We hope, however, that the decrease may be a little less than our returns show. There is some reason to believe that the population in 1832 was somewhat over-rated, and we think it may be a little under-rated by the present enumeration. But after making

every allowance we can, the dreadful fact still stares us in the face, that the work of destruction is fast going on among the people. The angel of death stands over the land with a drawn sword. The anger of God has kindled a fire upon the nation which will burn to its entire destruction, unless it be speedily extinguished. You are already aware of the causes of this rapid depopulation. When the destruction will cease, and the avenging angel put up his sword again into its sheath God only knows. We labor to avert the work of death, but it goes on. Perhaps it will go on until the nation is consumed and the land given to others. Perhaps God will turn from his fierce anger and cause the people to spring up as the grass, and fill all these vallies and mountains with the voice of salvation. With us the present is truly a time of hope and fear. It is also emphatically a time of effort. If the work of destruction is ever arrested here, it must be done soon. By a little calculation you will see that, according to the present ratio of decrease, it will be but a few years before the pall of death will be spread over the whole land, and these vallies once full of people will sit solitary; these shores once teeming with myriads, will either become silent as the house of death, or be peopled with a new race of men. But we hope that better things are in reserve for this people—that these fearful clouds will ere long pass away, and the work of desolation cease. But should "the consumption determined go through the land in indignation," a remnant will be saved; and we feel more and more that we are to labor for this people as "pulling them out of the fire." We greatly need help to apply at once, and in every part of the islands, the only sovereign antidote to this dreadful contagion; and we are happy to learn that our Macedonian cry has not been unheeded—that our united prayer for more laborers has been so promptly responded to. Could proper efforts be immediately made, there is yet hope for this nation, that the tide which is sweeping it to ruin may be arrested. But this cannot be done but by removing the cause, and nothing in our opinion will remove the cause but the gospel brought home to the people, not in word only but in power. Could this be done immediately, it is to be hoped that when the present generation shall have passed away, which will soon be the case, the flood which has so long and with such fearful strength borne this people onwards towards annihilation, would be

changed and roll back to the gates of life.

In concluding their letter, the missionaries remark on the character of the general meeting, and the interesting scenes which were witnessed on that occasion.

Perhaps a meeting of deeper interest was never held by this mission. An unusual glow of brotherly love has been manifest, and great harmony has pervaded our deliberations. We trust that all things have been done with charity. Many important subjects have been discussed with much patience and candor, and in almost all cases our decisions have been entirely unanimous.

On the first Sabbath after we came together in general meeting, the mission celebrated the Lord's supper in connection with the native church at Honolulu. At this season thirty-nine native converts made a public profession of faith in Christ and joined themselves to the people of God. Two weeks after this the Lord's supper was administered in English to the mission church. It was a solemn, melting, heavenly season. Messrs. Thurston and Richards with their wives presented their little infants to God in baptism, and Persis and Lucy, the two oldest daughters of Mr. Thurston, gave themselves to the Lord in an everlasting covenant, and sat down with us for the first time at the table of our Lord and Master. It was a scene of tender interest to welcome to the church the first fruits of our offspring. Many an eye wept and many a heart melted in view of the scene. Others of our children are tender, and we hope the time is not distant when we shall see them all gathered into the family of Christ. God has rebuked our unbelief on the subject of early conversion by what he has already done for our children. We fear that the following language has been but too applicable to us. "They made me keeper of the vineyards, but mine own vineyard have I not kept." The Lord forgive us, and grant that all our children may be written among the living in Jerusalem.

We will only add that we feel encouraged to go forward with new zeal and faith in our work, and we ask your most earnest prayers that the year of labor on which we are about to enter may be a "year of the right-hand of the Most High" among this dying people.

EXTRACTS FROM LETTERS RELATING
TO THE AFFAIRS OF THE SEVERAL
STATIONS.

Kailua.—Writing from Kailua, on the island of Hawaii, on the 18th of October, 1836, more than three months subsequent to the date of the general letter, Mr. Thurston gives the following encouraging account of the—

Station Schools—Enlargement of the Church—Character of its Members.

We have made and are making efforts to revive our schools, and hope to succeed in some respects, especially in schools for children. There are three schools for children at Kailua; one for the girls, superintended by Mrs. Thurston, formerly under the care of Mrs. Bishop. This school, at the examination in August last, numbered one hundred. The number of pupils now is 180. Our three oldest children have each a small class in this school. It would not be much in their praise to state that they are among the most efficient teachers in the school. There are fifteen native female teachers, whose classes average ten each. In all, eighteen teachers, exclusive of the superintendent. The pupils are very regular in their attendance. It is a rare case that as many as ten are absent at any school. They meet only three times a week, an hour and a half or two hours each time, and their advancement is, therefore, comparatively slow.

Two schools for boys are taught in this village; one numbers about twenty-five, the other fifty pupils. Thomas Hopu is one of the teachers, and one is a graduate from the high school at Lahainaluna. Besides these schools for children at Kailua, there are five others in this division of Kona, which are taught by young men from the high school. In all the schools for children, including those at this station, there are about 650 pupils.

These new teachers have but just commenced their operations, and they have succeeded well in collecting the children into the schools, where they are stationed, and thus far the prospect is encouraging, and it is hoped that they will do well. They are to be devoted to the business of teaching, and will be supported in part by the people whose children they instruct, and in part by the mission. How great a part will have to

be supplied by the mission cannot now be estimated. One hundred dollars have been appropriated for the teachers in this part of Kona. Whether this will be all expended this year it is impossible now to say.

Since our last letter a stone meeting-house has been erected here, one hundred and fifty feet by forty-eight, the corner stone of which was laid the first day of January last. It is nearly finished, except putting in the seats, which will not probably be done at present. They are now plastering it, and in the course of a few months it will be ready to meet in. The governor has borne the principal expense of the building, excepting what could be done by the natives, such as preparing lime and collecting timber.

The first of May last twenty persons were received to the church, and thirteen are now propounded to be admitted at our next communion, on the first of November. During the year past, three persons, one who had been excommunicated and two suspended members, have been restored to the church, having given satisfactory evidence of repentance for their faults, and expressing their wishes to return to their former standing in the church; one excommunicated member still remains without, and one is still suspended. They have, however, both expressed desires to return to their duty, but there is a want of that evidence of genuine repentance and devotedness to God which we wish to see exhibited.

The church as a body, I think, appears well, and many of the members are truly engaged in religion, and are men and women of prayer, anxious for the salvation of souls. There is more deep feeling, repentance, and humility in the church at the present time, than I have witnessed before for a number of years. There is among the people generally more seriousness, and a better attention has been given to preaching for a number of months past, than has been usual. There are many instances of deep conviction, and some, it is hoped, of real conversion to God. The Spirit of God is evidently operating upon the hearts of sinners, and some, it is believed, have submitted themselves to the Lord Jesus, to be his forever. The Lord be praised for any evidence that souls are born of God. It is not by might nor by power, but by my Spirit, saith the Lord. For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest,

till her righteousness go forth as brightness and her salvation as a lamp that burneth.

Our weekly and monthly meetings are well attended. The maternal association, which meets once a month, is becoming more interesting; the object of which is to instruct mothers in the peculiar duties of their station. A similar meeting is also established for fathers, who meet at five different places in this part of Kona, on the first Friday of each month. One important object of these meetings is to arouse the attention of parents to the duty of sending their children to school, as soon as they are of sufficient age; and it is probably through the influence of these meetings that so many children have been collected into our schools at the present time. You will learn also from the minutes of the general meeting, that a monthly concert for prayer is established for seminaries, colleges, and schools, with special reference to the schools in these islands. This meeting has hitherto been fully attended, and has been one of the means of reminding the people of the importance of school instruction, and of the necessity of the influences of the Holy Spirit to prepare all attached to the institutions of learning to consecrate their time, their learning, and their influence, how small or great soever, to the good of mankind, and to the glory of Christ.

Waimea.—Mr. Whitney, stationed at Waimea, on the island of Kauai, under date of October 15th, 1836, writes respecting the—

Number of Readers—Church—Comparative Progress in Civilization and Christian Knowledge.

Our station school contains 150 children, taught principally by two young men, graduates of the high school at Lahainaluna, who, with my superintending care, are doing pretty well. In our district schools there is an increasing number of readers. At our last examination, there were 1,454, which is 149 more than in May last, or at any previous examination. The proportion of readers is to the whole population of the district, as 1,454 to 3,609.

The attention to religion is encouraging, though less so than in some former years. We have lately held a protracted meeting, of five days. It was a precious season to the church, though we have no positive evidence that any were

converted at the time. Messrs. Gulick and Alexander were present, and likewise brother Tinker from Oahu. Twenty-seven have been admitted to our church on examination the year past. The whole number thus received is 108, of whom seven have died. No one has yet been excommunicated.

In the moral aspect of the station, there has been a great change for the better within a few years past; but still there is much heathenism remaining. There is much that is calculated to discourage and disgust a stranger, even in some of our best people, those who give evidence of having been born of the Spirit, and who, we have no doubt, are beloved of the Savior. Their habits of thinking, speaking, and acting, though purified in part by the influence of the gospel, are not of that chaste and delicate character which we are accustomed to witness in Christians of civilized lands. In their dress and domestic affairs they have improved; but while some have obtained a new heart and an interest in the kingdom of heaven, they have not been able to secure what most people deem decent clothes for their bodies, nor, in all cases, a taste for these conveniences, or the common usages of civilized life. Hence to a visitor there is often all the appearance of heathenism, where he had been expecting to see exhibited in bold relief the blessings of Christianity.

Such being the case with many of our best people, the great mass of society, who are still heathen, cannot be expected at all to compare with the idea which we have of a christian community. When we speak of a great change for the better, therefore, we mean that there is a vast difference between the present state of the people, and that in which we found them. Few people know any thing about the immeasurable distance there is between heathenism, such as it was here in 1820, and the elevated standard of christian morals in the United States. When we tell them of converts to Christianity, the image formed in their minds of these converts is agreeable to something which they have seen and known; consequently from the number of converts at the Sandwich Islands, and the higher rank of some of them, many of our friends have formed very erroneous ideas of our situation and the state of society here. It is true the spirit of Christianity is the same in all countries; and, wherever there is genuine piety, there will be some of its characteristic fruits to distinguish it.

But in judging of these fruits, the husks which sometimes surround them must not be mistaken for the fruit itself. Among the first converts from such a people as this, there always is, and from the nature of the case there always must be, a mass of ignorant superstition and attachment to habits formed in the chaotic state of heathenism, which will be likely to discourage and prejudice almost any, but such as have a deep and intimate acquaintance with the human heart in its most depraved and polluted state, and are influenced by that charity which "hopeth all things, endureth all things."

High School at Lahainaluna.—Several Departments of Labor at Waialua.

Mr. Clark, one of the teachers in the high school, under date of October 21st, 1836, writes—

We have reason to think that God has been visiting us with the influence of his Holy Spirit. We hope that a few of our best scholars have recently become the followers of Christ. Others are more or less serious. I have not seen any thing before at the islands which appeared to me so much like the operations of the Holy Spirit. But we may be deceived. Time will decide. We deeply feel our responsibility and our need of the prayers of God's people. Unless our pupils become pious, the labor and money laid out on the school will be, in a great measure, lost, and in some instances worse than lost.

From Waialua on Oahu Mr. Emerson writes under date of September 5th, 1836—

Schools.—Our schools at this station have received quite a new impulse during the past fifteen months. Some more than two hundred children are in the schools near us at the present time and under our supervision. From an examination of all the children's schools connected with the station, which I have been enabled to make during the past week, I find them to contain 601 children in all; 275 of whom can read with some facility; 167 have learned the multiplication table and acquired some facility in Colburn's first lessons; and a few have some knowledge of geography and writing. These schools are under the instruction of twenty-four teachers, ten or twelve of whom have some skill in teaching, as they have attended our station school and have also assisted in in-

structing the children under our care at the station. But of the remaining twelve or fourteen teachers little can be said that is flattering, except that they teach as well as they have been taught.

The following remarks show what pains must be taken to lead an ignorant people to plan and make exertion and depend on themselves. Wherever there is success in such an undertaking, a great work is accomplished.

There is a section of this district, from eight to twelve miles distant, to the west of us, where no instruction has been communicated, except by an occasional lecture for the past three or four years. I have long desired a suitable native teacher to go to that place and do what he could for the 600 or 700 people there, but have not obtained one that I could spare and could also trust, till the past week. Having received from the high school one in addition to our former number of teachers, I have made shift to send one of the best we had in employ, a member of the church, to that place.

Accordingly I went a few days since to prepare the way for his going among them. I proposed first the question whether they wished a teacher, and found fifteen or twenty persons who desired one. The next question was, Who will feed him and his family? The two head-men concluded, after a little hesitation, that they would feed and furnish his family with what native kapas would be needed for their apparel. The next question was, Where is his house? A tolerably decent and comfortable native house was soon offered. The question then arose, Who will pay his poll tax and that of his wife, amounting in all to about \$1.50? All then seemed to be at a stand; no one had any money, and yet all must procure the means to pay their own taxes, be the trouble ever so great. A full month is often spent by an individual in procuring two or three dollars to pay his annual tax. So I proposed to those present the question, who would give one goat each as a means of raising the tax money? Three individuals now offered each one goat for that purpose. The next question was, Who will furnish the means to purchase the family a change of cotton clothing for the Sabbath, etc.? All were at a stand again. But after a little explanation and contrivance for them, one offered a hen, another

er a turkey, another a sheet of native kapa worth twelve and a half cents, another a goat, and so on till the means of purchasing twenty or twenty-five yards of cotton were raised. And there ended our efforts to raise among the people the means of support for a teacher; and, for aught I know, this is the first effort ever made at these islands to get the people to support a teacher for their children. The chiefs have, in a number of instances, taken men into their train, and fed and partially clothed them; but for the people to unite together to do it is a new thing at these islands, so far as I know. Although much of the support of the teacher above-named must be paid by the mission, yet if the people feel that they are doing something to support a teacher among them, one point will be gained. The employment of a teacher will be above contempt, and the people also will be more likely to feel that it is a part of their business to support their own schools.

I am on the whole much pleased with the progress made in the children's schools and in the qualifications of their teachers during the past year. But the art of governing, both in the family, in the school, and in the nation, must be very much cultivated before schools can be very efficient means of improvement in the hands of native teachers.

State of Religion.—There have been no additions to our church during the past year until the first Sabbath in August, when we received eight individuals to the church, six males and two females. And the Sabbath following seven children belonging to those members were baptised. These, with five others, are all the baptisms of infants at the station during the year.

On the 27th of March last we commenced a series of meetings of six days continuance, attended by a brother from each of the other stations on the island. The congregation was large and interesting, and we have reason to believe that much good was done. Many natives were present from each of the other stations, perhaps a thousand in all; and some from each of the stations are named as giving evidence of reformation, in consequence of impressions received at the meeting. Among the few who appear to have been blessed at this station are two interesting youth, one of sixteen, and the other of twelve years of age. The former has since joined the high school, and the latter is making good progress at our station school, and

appears very consistent in his christian deportment.

Borneo.

COMMUNICATION FROM MR. ARMS, DATED NOV. 8, 1836.

THE arrival of Mr. Arms in Borneo was mentioned at p. 114. Having finished the exploration contemplated in the letter there inserted, and returned to Singapore, he has forwarded an account of his travels, and of the information which he was able to collect. After expressing his desire and hope that a mission might without great delay be established among the Battas on Sumatra, (to whom he had previously contemplated going himself) and some of the embarrassments in the way at the present time, owing to the war between the Dutch and the natives of that island, Mr. Arms gives an account of his arrival at Pontianak, and his attempts—sometimes fruitless—to visit various places on the coast and in the interior.

Sambas—Dayaks in the Vicinity.

At Sambas I was treated with respect by the sultan, and was directly told that I could see the Dayaks, and men would be given to introduce those near; and if it would be safe I could remain and instruct them. I visited a village in each of the two parties, neither of which had seen a white man among them before. By both I was kindly received, and requested to remain and instruct them. They said if I would comply with their wishes, they would cease cutting off heads, and in compliance with my request let me have, to send to the society, a porang or sword, a spear, shield, etc., as pledges of their sincerity and friendship.

The sultan appears to be less bigoted and more fond of improvement and civilization, than almost any other Malay that I have seen. He gave me even more encouragement than I had reason to expect, saying, after my tour to the Dayaks, that if I would venture to live with them, they had no objections. He has the whole control of the Dayaks, except that he has given them to his children and friends to receive their taxes, holding the government himself. From all that I have been able to learn, I think we may depend upon what he says, and if

managed with extreme caution, I think a mission would be safe there while he lives. At his death, as in all governments of a similar kind, there will be commotion, and some doubt as to the final adjustment of things, whether the successor will be a friend or enemy. There are under the sultan of Sambas, I suppose, about 20,000 Dayaks, nearly all speaking one language; and besides them there are probably no others who speak the same. Of the Semenias Dayaks there are 2,626 taxable families, the families of widows, the extremely old, etc., not being counted. They are living in about thirty villages, each of which has a head man. One man receives all the taxes. He is said to be dissipated and not of a good character, but as the sultan retains the government, I do not have much regard to the rajahs. The Dutch government has nothing directly to do with the Dayaks here.

I think it would be safe to establish a mission within the residency of Sambas, and perhaps the Semenias Dayaks should receive the first attention. If so, a family might reside at Sambas, and have the protection which all Europeans receive, or at Semenias, a Chinese village nearly a days' journey up a small river. I think the former would be more safe, and for a few years, have all the advantages of the latter, with few exceptions only.

A few words with regard to the Dayaks. They are a numerous class, probably far more so than any other on the island, though I am led to think that the country is less populous than formerly, owing to the oppression under which they live, and their insatiable desire for human heads. They are, however, divided into various tribes, and each tribe is said to have a different language. The tribes are divided among various rajahs, and these again into villages of from fifteen to sixty families, each of which has a head man, who is independent so long as he can maintain his authority by physical force.

Nor do I know of any natural or civil tie that binds them together at all, other than the fear of the rajah. Each family near Sambas is taxed fifteen rupees, or about six dollars per annum; which is probably more than the worth of the whole property of four out of ten. They are otherwise also oppressed most cruelly. They are despised by the Malays generally, and treated with much contempt. Thus oppressed and despised, every thing that is done for them will be viewed with a jealous eye by the Ma-

lays, and this will make it exceedingly difficult to conduct a mission among them. A single word, which was perhaps used without any special design, might set on fire the match that would explode with tremendous violence. If he should say to the Dayaks that the rajah had no right to tax them severely, and should it reach their ears, probably a hundred *krisses* would be drawn in an instant to drink his blood, for the *kriss* is the Malay's law, nor will he wait for other arbiters. From the Dayaks themselves I have little fear, for having once obtained their confidence, I think one would be perfectly safe with them.

Chinese—Marks of Dayak Cruelty— Pirates.

There are probably within the circuit over which I traveled in Borneo not less than 60,000 Chinese, mostly of the Kaie chew or Kay class, and the remainder Hokien. Those at Puntianak pay a tax of goot, but of the others it is said, "The company have no men among them, and therefore it is best to let them do pretty much as they please." Their principal business is digging for gold, with which the country abounds. Their principal place of residence is Mentrado, within the residency of Sambas, and about one or two days travel from that place. They are called independent, and such they are in reality, although the resident of Sambas claims authority over them. I was told that it would not be safe for a missionary to reside with them at present, unless he confined himself to the residency. At Puntianak or Sambas I suppose a Chinese missionary would be allowed to reside, at either of which places he would have access to one or two thousand, and after a little time I think he would work his way to Mentrado, where are perhaps 40,000 or 50,000.

I feel that the Dayaks have strong claims upon the christian world, and I should think the state of the church required that something new should be attempted in this region. The mission will be attended with peculiar trials in its commencement. It must be conducted with the strictest caution, and the final contest between Mohammedanism, and perhaps paganism also, and Christianity will doubtless be a bloody contest; and it must come according to all human probability. I think the greater part of them would receive teachers joyfully. The principal objections are the fewness of the number who speak one language,

and the nature of the government under which they are placed. I have reason to suppose that the Semen Dayaks do not number more than 3,000, and of all who speak the same language there are probably from 15,000 to 20,000.

But perhaps there are other tribes in the interior who speak the same. But are not 15,000 souls worth the energies of a few men? If too few now, what will be done for them a few years hence? The first night I was with them, I slept under about thirty heads, the property of one man; and the next village I visited, I was told, had two or three thousand only a short time before. This village contained thirty taxable families only. This on an average would give something more than ten heads to an individual. These were nearly all heads from Dayaks. And taking these for an example, the conclusion is irresistible, that they are rapidly decreasing in numbers.

A more full account of the horrid desire and custom of obtaining human heads and preserving them as trophies of victory, or monuments of bravery or wealth, so prevalent among the Dayaks, may be found at p. 164 of vol. xxviii, and p. 433 of vol. xxxii.

Mentioning the monsoons which blow from the southeast during May, June, July, and August, and from the northwest between October and March, and the variable winds and calms which prevail during the other months, Mr. Arms proceeds.

In consequence of this the pirates which so infest these seas watch their opportunity, and when they find a vessel becalmed or beating against the wind, they attack her, and if not strongly resisted make her a prey. They go in companies of from four or five to ten or twelve; are armed with guns, spears, etc., and carry a fortress made of plank on their bows. They are stocked with men, who, with their oars, care but little for the wind, unless it is strong against them. They lurk about the small island, with their prows concealed in the rivers and bays; and when a vessel is seen, spring out like a lion from his thicket, to rob and murder. The seas literally swarm with them. Nine hundred were lately found on a small island near Linga and cut off, but they will scarcely be missed. I have often seen them and the bales of goods which they had evidently thrown overboard to escape detection.

I have been chased, attacked, and the vessel sadly battered by them; all of which a favorably wind would have prevented. The native prows are miserable things at best, and many of them are pirates at sea while they pass for traders on shore.

Siam.

LETTER FROM MR. JOHNSON, DATED
AT BANGKOK, JULY 22, 1836.

MENTIONING his return to the house which he was formerly compelled by the order of the government to abandon, as stated at p. 180 of the last volume, he remarks on the—

Direful Effects of Opium—Location—Selling Children.

I found occupying the verandah and lower part of the house four or five wretched and emaciated objects, almost entirely destitute of clothing, and of every thing else necessary to their comfort and subsistence. One of them was lying on the ground, a mere skeleton, or as near it as is possible for a living human being to be, covered with filth, and evidently at the very point of death. These probably are the victims of opium smoking. No one can calculate the awful ravages produced among the Chinese, by the use of this poisonous drug. To see and reflect upon them is heart-sickening. But this poison is furnished them principally by those who are called Christians. The use of it constitutes the principal barrier to their becoming Christians. Alas, how much have christian nations done to corrupt and ruin the heathen, and retard among them the progress of the blessed gospel. Great as have been the evils resulting from the use of ardent spirits among our own countrymen, the use of opium is an unspeakably greater evil among the perishing millions of the Chinese. Did time permit, I could fill sheets on this melancholy subject. It has been thought by some that it is in daily and habitual use by more than three fourths of the Chinese residents in this city, and by multitudes of the Siamese, male and female, though a prohibited article. I have seen misery in my native land, but nothing to be compared to the various forms of wretchedness which here often meet my eyes and pain my heart. But oh, the soul! What must become of the souls of these perishing multitudes. Many of them are wretched, unspeakably wretch-

ed in this life, but endless, unutterable sorrow awaits them in another. Often has my heart been ready to sink within me, as I have, passed through these crowded streets and lanes, and beheld the multitudes hastening to temporal and eternal ruin. Not long since I beheld a wretched young female, cast out by her unfeeling relatives to die by the roadside, without any covering, except a few leaves of cajang, hardly sufficient to protect her from the scorching sun and rain. Her body was extremely emaciated, probably unable to support itself. Her constant and heart-rending groans could be heard for a great distance around. There she must have been left to die, unpitied and alone. These scenes are so common that they excite little sympathy or attention from the unthinking multitude, but the misery is therefore not the less real. I am informed that it is quite common here for families to cast their sick relations out of their dwellings on the eve of their dissolution, lest they should afterwards be haunted by their spirits. The belief in ghosts and apparitions is almost universal, and it is thought that they have great influence over the destiny of the living. Hence it is extremely common to find numerous little images, set up in the neighborhood of houses, to keep off the spirits. They are thought often to occasion sickness and death. The heathen are the victims of tormenting superstitious fears; but alas! they are unaware of their real danger, and unwilling to be convinced.

The prah klang has recently consented to rent us a piece of ground of considerable extent, on the west bank of the river near his own residence, for the erection of dwelling-houses, chapel, and accommodations for printing, if wished; but that place would be quite inconvenient for my department of labor, the Fuh-keen Chinese, they being principally more than a mile below, on the east side of the Meinam. For the Siamese department it would be very convenient and suitable. It seems now to be the plan of the prah klang to locate all the missionaries on that plot of ground. Such an arrangement, it is to be feared, would much cramp our usefulness. But perhaps some of us may be allowed to live on this side of the river, if we can procure places without asking his permission or aid. I have now been in Bangkok about two years, and my location is no more settled than on the first day of our arrival. But if it be the will of our Father in heaven that we should spend the remainder of our pilgrimage

without any certain dwelling-place, we will endeavor to rejoice in his holy pleasure. We have daily evidence that this is not the place of our rest.

The practice of selling their children is here very common on the part of poor parents. Hundreds perhaps are sold into slavery daily, both male and female, the latter becoming to a great extent subservient to the amusement and sensuality of the nobility. Their civil and moral condition is of course in the highest degree deplorable. They are with great difficulty accessible to gospel influence.

JOINT LETTER FROM THE MISSIONARIES

DATED AT BANGKOK, NOV. 10, 1836.

It will be seen from the following letter that the brethren of the mission have been less restricted by the Siamese rulers than they anticipated at the date of the foregoing communication; and that there seems to be no serious obstacle at present in the way of their prosecuting all departments of their labor to any extent which their means will admit of, or of having free access to all classes of people in the empire.

Progress of Improvement—Labors among the Chinese.

Through the kind providence of the great Head of the church, we are still permitted the privilege of pursuing our usual labors among this perishing, but interesting people. We say *interesting* people, for they are such in many points of view. They possess a country of almost unequalled fertility. They are rapidly increasing in numbers by emigration and otherwise, more so probably than any other nation in India. Many thousands annually settle here, from China and other parts. They are fast rising in the scale of civilization: perhaps there is not a pagan nation on the globe, of equal numbers, and governed by its own laws, where appearances are so favorable for the introduction of the arts of civilized and enlightened lands. The king has ordered that all his vessels hereafter be built after the European model. The next highest personage in the kingdom, chief priest, has requested a complete printing apparatus, with Roman type, to be sent out to him, and has actually commenced Romanizing the Pali language after a plan of his own invention. The people generally are mild

and tractable, and treat Europeans with much deference.

But there is a dark side to this picture which we do not wish to conceal, because it will be no less interesting to the christian philanthropist. They are a nation of Atheists, without hope and without God in the world, and daily going to an eternity of unchanging retributions. Surrounded by five millions of our fellow beings in this deplorable state, the greater part of whom have never yet even heard His name who is the only Savior of sinners, we look to those whose hearts have been touched with his love, to aid us in making known to them the precious gospel. We look to the Board, and through them to the numerous theological students, pious physicians, apothecaries, printers, and teachers, to come over and help us.

That we may more fully lay open our situation and the condition and wants of this people, we will briefly state what has been done, particularly during the past year.—We are located in three different parts of the city. Mr. Robinson on the east side of the river about two miles south of the palace, near our Baptist brethren. Mr. Johnson on the same side of the river, within half a mile from the palace; and Doct. Bradley on the west side of the river, nearly opposite. Within three or four miles on either side of us is a dense population of no less than one million of souls, of various nations and languages; a great majority of whom, however, are Chinese. We have visited the principal places within thirty miles of us, and found the country full of inhabitants, generally eager to receive books. Both above and below the city, are great numbers of Burman and Peguans, probably not less than 50,000, who have no tracts and no one to teach them the way of salvation.

Two of our number have also visited Chantaboon, a place about 160 miles southeast from Bangkok, and near the borders of Camboja, having a population of about 10,000. In the vicinity of Chantaboon are a number of villages, containing from 1,000 to 5,000 inhabitants. Here the brethren were freely permitted to preach the gospel to many thousands who never before heard it, and to distribute a large number of tracts. Mr. Johnson and wife remained at that place about six months with the family of Luang Nai Sit, a son of the prah klang, at whose earnest request the brethren visited that place.

In the Chinese department, a large number of tracts and copies of the

Scriptures have been distributed, both among Chinese residents, and on board of junks from China, which have generally been well received, though with less eager curiosity than formerly. The whole number of Chinese books distributed by us from the commencement is not far from 20,000 volumes. Our Baptist brethren have probably distributed about as many more. Mr. Johnson has established a day school, with a native teacher, among the Chinese at the principal settlement of those speaking the Fuhkeen dialect, which he almost daily visits for the purpose of giving it a diligent inspection. Christian books exclusively are used in the school, and on the Sabbath particularly the parents and others are invited to attend to hear the preaching of the gospel. Mr. Johnson also contemplates soon establishing a dispensary near his school for the benefit of the Chinese in that quarter. Such an establishment is much needed, and it may afford an opportunity to collect a congregation and to preach the gospel to many who would not otherwise hear it. Mr. J. has also for some time conducted social worship in Chinese for the benefit of those who may wish to attend. The number of Fuhkeen Chinese in this city is estimated at from 20,000 to 50,000.

Printing, Preaching, and Schools for Siamese.

In the Siamese department we have as yet been able to do but little by the distribution of tracts, for they could not be obtained. What few we had have been received with great eagerness. Many thousands might be given out in a few days, if we had them. It will be recollected, that before we arrived only one small tract, and a few copies of the first four or five chapters of the gospel of John, had ever been printed and circulated in Siam. While we were at Singapore, 700 copies of Luke, translated by Mr. Gutzlaff were printed, which we brought with us. Since that time Mr. Jones has printed about as many copies of Matthew and about 2,000 copies of a small tract which he divided with us.

These, in all about 4,000 copies, are all the books that have ever been printed and circulated in the Siamese language in this country. We have, however, just published (Oct. 24,) one thousand copies of a tract of eight pages, containing a brief account of the giving of the law on Mount Sinai, the ten commandments, a summary of the commandments,

followed by a brief statement of the fact that all men have broken these laws and are therefore sinners and exposed to eternal punishment, and that God in infinite mercy sent his equal and only Son into our world, who took our nature and died a substitute for man, so that all who will repent and believe on him shall be delivered from condemnation and be forever happy in heaven. To this are added a short prayer and three hymns. This is the first tract published in Siam, which we set up and printed with our own hands, with the assistance of Mr. Davenport. We have three other tracts ready for the press, but no printer.

In the medical department much has been done for the relief of the bodily, and we hope something for the spiritual maladies of many. Upwards of 3,800 different individuals of all classes, from all parts of the country have received medical aid. These we have endeavored to supply with tracts and portions of the Scriptures as far as we were able, often employing our teachers a great part of their time in copying select portions of the word of life for them. For some time Doct. Bradley has daily opened the dispensary with prayer, followed by such religious instructions as circumstances would permit. He has also had social worship in his family in Siamese. Regular preaching on the Sabbath for nearly a year has been conducted by Mr. Robinson in the Siamese language at the dispensary. From one hundred to two hundred are usually present. A female prayer meeting is held every week among the females visiting the dispensary. It is an interesting fact that 3,800 have daily received religious instruction, and most of them for a considerable length of time, and they have carried the news of what they have heard into all parts of the kingdom. A knowledge of medicine is immensely important in all these countries to gain access to the people.

With regard to schools among the Siamese, our circumstances have been such that we have not yet been able to do as much as we could wish. We had anticipated much difficulty in obtaining scholars, especially females; but we have been agreeably disappointed. Mrs. Bradley has a number of girls under her care, and we doubt not that as many children of both sexes as we could superintend, could be obtained, if we had suitable accommodations. Many are desirous to learn English among the Chinese, especially the Tachew. A number of schools for boys might immediately be estab-

lished, were there any one to superintend them.

From the above statement it will readily be seen that a large reinforcement to this mission is urgently needed.

Openings for Enlarging the Mission.

That the reader may see how wide a field for missionary labor, in the opinion of the brethren of this mission, is opening around them, and how accessible it is and ready for cultivation, the following request for a reinforcement is inserted here. The statement made in the last number respecting the existing deficiency in the funds of the Board will show how impracticable it is at present to comply with the request.

1. A printer is immediately needed, accompanied with a first rate printing press and furniture, a large quantity of paper, and a fount of English type.

2. Four or five missionaries, together with a physician, are urgently needed for Bangkok. One missionary at least to co-operate with Mr. Johnson among the Fuhkeen, and two among the Tachew Chinese. One at least for the Siamese, qualified to assist in translations. One for the Mussulmans in Bangkok, of which there are not far from 20,000, principally Malays and their descendants speaking that language.

3. Two missionaries and a physician are needed for Chantaboon and neighboring villages.

4. Two missionaries and a physician are needed for Ligore, a large province subject to Siam, on the west side of the gulf of Siam. The king of Ligore is a near relative of the present king of Siam, and is now here on a visit. His son, a patient of Doct. Bradley's, strongly urged one of us to return with him. The Malayan and Siamese languages are principally spoken.

5. Two missionaries and a physician are needed for Cambojia, a large province of which is now under Siamese jurisdiction. We have a Cambojian dictionary with Siamese definitions nearly completed, of 20,000 words, written by a native Cambojian.

6. Two missionaries are wanted for Cochinchina, who might prepare at Chantaboon, where are many Cochinchinese.

7. One missionary is needed for Peguans in Siam.

8. Two missionaries for Siamese and Chinese in Yuthia, the ancient capital, which is said to be nearly as populous as Bangkok. The Roman Catholics a few years since were prohibited entering that place; but they at length succeeded. Why may not Protestants? Two are also needed for Laos, a large country on the north and

northeast, now subject to Siam. The language may be readily acquired here. The written character is different from the Siamese, yet there is such a similarity in the spoken language, that a Siamese may be tolerably well understood. They are a poor but interesting people, scattered over a large tract much of which is mountainous. They have, however, a number of villages around the sources of the Meinam. Their capital is said to contain 20,000 souls. It is said also that lying and theft are crimes that are scarcely known among them.

9. A married teacher, and three or four unmarried females to take charge of schools in Bankok and Chantaboon.

The foregoing number of missionaries, physicians, and teachers may appear large; but we cannot conscientiously ask for less. A larger number are located in many a single county in our native land, where all the people are supplied with the word of life. Cannot five physicians be spared from the hundreds who annually enter that profession? Cannot eighteen missionaries from the hundreds that yearly enter the ministry, with commissions from heaven to preach the gospel to every creature, be spared for the perishing millions in this country? Are there not three or four teachers to be found who would rejoice to spend their lives in teaching a nation of interesting children the news of salvation?

Ceylon.

EXTRACTS FROM A LETTER OF MR. HALL.

MR. Hall, whose expected arrival in this country, in consequence of impaired health, was mentioned at p. 220, reached New York near the end of April. While on the passage he wrote the following account of an interesting scene which he witnessed shortly before he left Ceylon.

Revival in the Female Boarding School at Oodooville.

At our monthly meeting for September it was a general remark, that there never was known to exist a greater degree of coldness in the churches than at that time. A few days after this the missionary residing at Oodooville was awaked from sleep about eleven o'clock in the evening by the voice of a person in distress, and on going to the verandah, heard the voice of prayer and weeping. A few moments afterwards one of the girls came to the house, saying, "We want some one to come and talk to and pray with us." The voice of weeping, prayer, and singing did not cease till one

or two o'clock in the morning and some had little or no sleep during the night. For several days, meetings were held with them, when some of them led in prayer. At the close of one of these meetings an assistant present remarked to me that it seemed to him, when the last girl prayed, that it was not her prayer, but the prayer of the Holy Spirit, as if some other person was speaking. More deep feeling and fervent wrestling prayer I never witnessed. The last thing I heard at night and the first in the morning, was the voice of prayer and praise.

At the end of one week after the commencement of this awakening, one of the older girls, who is a church member, being asked how many of the girls in the school cared for their souls, replied, "There is not one who does not care for her soul." I remained at the station for two or three weeks from the commencement of this interesting work of grace, and had the evidence that some few were converted, and that others were favorably impressed with the importance of seeking the salvation of their souls. In a note from the resident missionary, a few weeks after my leaving, he remarks, "Some five or six give evidence of being born again."

• The following letter from the oldest girl in the school no doubt will be read with interest, in connection with the account of the revival, the commencement of which is here referred to.

"We agreed about one year since to hold a meeting every Tuesday evening to pray for our parents; and accordingly last Tuesday evening we held a meeting, and after two or three had prayed we were about to close the meeting, when another girl prayed. And when we heard how she, as it were, wrestled with God in her prayer, we were unable to close the meeting, having a strong desire to continue all night, because her prayer was as when a miserable beggar pleads with a rich man, or as when a child entreates favor of a parent, or as when a person agonizes for a friend who is about to be hung. When she had closed her prayer, some of us were exceedingly agitated and were unable to speak, for we saw all our sins and defects. Then some of us had a thought, viz., that we could not expect peace of mind until we had called some of the older girls who did not seek Jesus Christ with all their hearts, and seriously talked with them. We, however, concluded that we must first acknowledge our own faults and ask forgiveness of God, and

then call the girls and speak with them. After we had done according to this our determination, we called up those who were asleep and conversed with them. At that time they were aroused to anxiety about their souls. For this we praise the Lord. From that day to this they lift up their voice in prayer to God day and night. We do not believe there is one girl in the school who does not thus pray."

The mention of six conversions may to many seem small, but to one acquainted with the degraded condition of the people, it does not so appear. It should be remarked in this connection, that the larger portion of those now in the school unconverted are not only quite young, but have recently been taken from the abodes of their heathen parents. God has in a signal manner blessed this school from its commencement. Not one who has completed a full course in the school has left without giving evidence of decided piety—a fact which should call forth expressions of gratitude from all the friends of missions. The whole number of those who have completed a regular course of study in the school is thirty; all of whom are married to pious young men, most of whom are in mission service. Of the seventy-five who remain, thirty or more give decided evidence of piety. Of those who have left the school it should be remarked that not one has disgraced her profession. In several instances where their husbands have fallen into sin, which has led to suspension or excommunication from the church, they have been the means in the hands of God of leading them back to the fold.

This institution is viewed with interest, not only when in contrast with the surrounding population, but in view of the bearings it may have on future generations. Having enjoyed the advantages of a christian education, and having been brought to taste the love of Jesus, they can but feel a deep interest in the welfare of their offspring, as well as their relatives and neighbors in general. A desire for the salvation of others is now manifested, as the preceding letter shows. A desire for the salvation of their heathen parents often leads them to the throne of grace, and often makes them sad; one specimen of which I will give. During the excitement mentioned above, one of the girls who is most noted for piety was asked how she felt. She replied, "Sad." Why? have you any difficulty with the girls? do they not behave well? "Yes they behave well."

Then have you not joy on their account? "Yes." Why then are you sad? "My parents"—she replied, and tears forbade her saying more. She loved Jesus, but her parents were idolaters. Such persons need the prayers and sympathies of the friends of the blessed Jesus in our favored land. I would commend them especially to the notice of their sisters in America.

Southern India.

EXTRACTS FROM THE JOURNAL OF MR. LAWRENCE.

Mr. Lawrence has resided principally at Madura. The tour during which the following journal relates was made for the purpose of finding a suitable place for a new station in the vicinity of Madura. Dindegai, the town to which much of the journal relates, was visited by Mr. Spaulding in 1834, and some of the results of his observation there were inserted at p. 173 of vol. xxxi.

Dindegai—Number and Character of the People.

July 6, 1836. Mr. Dwight and myself left home last evening, and this morning saw the sun rising over the misty hills of Dindegai, four kathams (forty miles) distant. With the approval of our brethren we started on a second exploring tour for a third station on the continent. It is painful to a new comer to hear the groaning sing-song of the bearers, and more to see the callous coating of flesh on their shoulders, where the shaft of the palankeen has rested. We hope, however, they will not suffer with an occasional exchange from the government officers to the missionaries. Our load was very light, and we had full sets of bearers, whereas they are not unfrequently required to carry more than twice the weight of a man, with only ten bearers. There is scarcely a class of natives who manifest more gratitude for any little favors than the bearers. We passed three considerable villages on and near the river, containing from one hundred to two hundred houses each.

Dindegai is a town of 5,701 houses, according to official statements; but this is probably overstated, as are most of the statistics of this kind. This population consists of 6,332 Roman Catholics, 5,835 Mohammedans, and the remainder heathens; of which there are five companies of native infantry. The people

appear to be much in advance of the Madura city population in their desire for books, and in knowledge of books, I mean printed books. The name of a pious military officer is mentioned by them with much interest, and the books and tracts left by Mr. Spaulding more than a year ago are still doing good. We took our lodgings in a choultry, and were soon thronged, and nothing but absolute refusal prevented our basket of tracts from being thoroughly emptied. Four years ago this part of the district was visited with a desolating famine, of which fifty or sixty died in a day. One would have thought they feared a famine of the word, to have seen their solicitude to-day. The *tasseledar* and *shirshtedir* and many principal men called upon us and interceded for the establishment of schools, more especially English, under the inspection of the missionaries. The government returns give twenty-four Tamul, eight Moor, and eight Hindostanee schools, besides one Mahratta school, which is under the immediate care of the native head officer. This school is furnished with a translation into that language of our elementary school-book, and the principal Mahratta brahmin officer has reduced the mode of arithmetical calculation to the English form, which he mentions as an improvement of his own. He is the person who studied logarithms with us at Madura. We asked the *shirshtedir*, and also the brahmin last mentioned, if they were not afraid of our *vedam*? "Oh no, you must first instruct, and then allow them to choose for themselves; and yet when we attempted to press upon them the same duty of choice, the brahmin, at least, evidently tried to stifle conviction and elude the topic, by saying, "We must walk as our ancestors did." We spoke of a crown of glory, but he smiled and clung to the darkness of heathenism. The fear of contempt is almost invincible. He will not be seen carrying a gospel from us. Although he knows it to be the way, the truth, and the life. Of the 182 brahmins here, only four or five came, even as far as this man, towards the light. The others, whose harsh discordant temple music is now sounding in our ears, would not suffer our unholy feet to tread the porch of their temple. Oh that they knew the things that belong to their peace. There is a most tremendous battle to be fought in India, and the sword of truth must reach and divide these hearts, very soon, or else there will be a most appalling and fiendish triumph in the re-

gions of eternal despair; for these first attempts in the conflict show that legions are willing to fortify their strong holds and become ten times more the children of hell than before. It is an awfully solemn situation to be a savor of death to any. The fire is kindled, however; the sign spoken against has occasioned, and will hereafter occasion divisions, and the rise of many in Israel is accompanied with the willing fall of many others on the dark mountains of death.

Dindegal has an almost impregnable fortress. The fortification is about midway up a naked rock, which, in circumference about a mile, shoots out of a wide plain seven hundred or eight hundred feet above the adjacent town. The top, formerly crowned with a heathen temple, is now loaded with military stores and a garrison sufficiently large for quartering all the troops of this district. West Point is not more secure, and the music of the band on the plain, as it rolled up the sides of the rock, from the keyed-bugles and the bass and tenor drums, was enough to revive the recollections and the martial ardor of youth, till all the bloody tragedy of Tippoo Sultan should be acted over again. May these spirit-stirring sounds soon be changed into that singing of the inhabitants of the rock, which must occur before time shall be no more. To achieve this is a nobler pleasure than to wear the warrior's laurels. But I beg pardon for writing so long about one spot in India, and that too of first impressions, some of which may be erroneous, as almost every thing in a heathen land is. I have given numbers of ficially, words and thoughts may have come from excitement. To go about this great valley and see how exceeding dry it is, and to see how few sinews and how little flesh is coming upon the bones from our prophesying, is enough to lead one, even before the question is asked—"Son of man can these dry bones live?"—to refer it and reply, Oh Lord God thou knowest. There is one way by which the church at home must help us now. Please beseech them to be instant in "prophesying to the wind."

Mr. Lawrence remarks that his statistics differ considerably from those which have been before given concerning Dindegal, and he is not confident of the correctness of some particulars, though he obtained them from what was regarded as the best authority.

LETTER FROM MR. WINSLOW, DATED
AT MADRAS, JAN. 5, 1837.

*A New Station—Missionary Labors at
Madras.*

It will be seen by the following communication that the town spoken of in the foregoing journal, and the commencing of a station at which was contemplated when the visit there noticed was made, has become the residence of a mission family.

Mr. and Mrs. Dwight have taken up a station at Dindegall with pleasing prospects.

We have commenced some common schools both at Chintadrepettah and Royopooram. The number of schools at both stations is now twenty, with five or six hundred boys and girls. We might enlarge the number very much. We have at each station also now a Tamul congregation, to which we preach on Sabbath mornings, composed mostly of the children of the schools and the schoolmasters. At this place is an English school under the care of Mrs. Winslow, who has also a Sunday school and Bible class, the two latter being composed of English children, or descendants of Europeans, and the former of native lads. The distribution of the Scriptures and tracts is going forward as fast as means allow. At least one or two hundred books, small and large are distributed at both stations and in the streets every day; and sometimes not less than a thousand of some small tract just published.

We have reason especially to praise God for a work of grace on some hearts in the English congregations to which we still preach, one or both of us, almost every Sabbath. In that at the independent chapel, there is what in America would be called a revival of religion. At two or three inquiry meetings this week, from twelve to twenty attended, who seemed under deep concern of mind, and some of them appeared to have found the Savior precious to their souls.

At the Scotch Church also there are instances of hopeful conversion. We pray that the work may continue from the bearing it will have upon the natives as well as for the salvation of the souls that may be immediately wrought upon by the Holy Spirit.

Southern Africa.

EXTRACTS FROM THE JOURNALS OF
MESSRS. WILSON AND VENABLE.

In the last number of this work was inserted the journal of Mr. Venable during the first journey of Mr. Lindley and himself from Kuruman to Mosika. The following extracts relate to the time subsequent to the arrival of the three brethren and their wives at the latter place to commence their residence there, which was on the 15th of June, 1836. The Zintuna mentioned below, were two of the head men of Moselekatsi, sent by him in a diplomatic character to visit the governor of the colony at Cape Town, and returned from Kuruman to their own country, in company with the mission families.

Mr. Venable states that *zintuna* is the plural of *intuna*, which is the title of Moselekatsi's officers. And, as illustrative of the structure of the language, he mentions that *sichaka* is soldier, *machaka* is soldiers. *Sichaka* also means young man, and is applied to a child to denote its sex.

*Moselekatsi's Ambassadors—Visit to him
at his Town.*

June 15, 1836.—The *zintuna* seem much pleased with what they saw on their journey and during their stay at Cape Town. We cannot but hope that this visit is ordered in the providence of God to have a propitious bearing on our mission. One of these *zintuna* is a man high in authority and influence in the country of Moselekatsi. He seems impressed with the superiority of white people, and we have endeavored to point out to him the causes of this superiority as it exists in school-books, etc. We tell him we wish to establish schools in his country, in which the children will be taught the wisdom of the white people. It seems that the governor treated him with great kindness during his stay at the Cape with him, as the representative of Moselekatsi. Something equivalent to a treaty of friendship was formed by the governor, one item of which is that Moselekatsi engage to protect and treat with friendship all missionaries that may reside in his country with his approbation, so long as their conduct consists with justice. The governor, as a token of his friendship, presented Mose-

lekatsi with a fine new wagon, together with a number of other articles suitable to his station.

The next extract relates to a visit which Doct. Wilson made to the king at Kapeng, where he was then residing.

July 13. After the wagon stopped I was conducted to the king by intuna Cumbati. After salutation he took his seat on the fore-chest of my wagon and opened a Dutch and English dictionary. He sat with the book open in his hand for a good while, as though he would read. I embraced the opportunity of saying to him that it was books and schools that made the white people so wise, and also that we wished to teach his people to read books, that thus they might learn the wisdom of the white people. He answered that we should be permitted to do so. After the king came to the wagon a number of his subjects approached him in the most servile, cringing manner. The attitude in which they approached is frequently that of bending the body forward with hands resting on the ground. Those high in favor are allowed to approach with somewhat more freedom. After sitting a few minutes the king went away. Upon his leaving all present joined in lauding him in most extravagant terms, such as "great king," "great mountain," etc. After a little while, he returned to the wagon and observed that he had sent for me to write letters to the governor and to Mr. Moffat. I told him that I had come prepared to do so. He said that as the moon was now dead (alluding to the change of the moon) he could do nothing, but he would dictate on another day.

14. Read the Sichuan Scriptures, and held prayer. Intuna Cumbati, and a number of his children and attendants were present. During all the time that I remained at the king's kraal intuna Cumbati and his company regularly attended worship. I was much pleased that just under the eye of the king I was permitted to collect a group of his subjects night and morning and worship Him who is King of kings and Lord of lords. I was rejoiced that amidst the man-worship bestowed upon Moselekatsi, for his people do ascribe to him that honor and praise that are due to our God alone, I was allowed publicly to worship and thank Him who is the true source of all good. I did feel zealous that God might be known among this heathen people, now, when in the pre-

sence of the king, they ascribe every good that comes upon them to him. In fact he is their god. It was through his presiding care that his late embassy to the Cape was preserved on the road, and returned in safety. Of this I was informed by the driver of my wagon.

To-day my feelings were shocked by a gang of boys and dogs worrying a dog in a most cruel manner. Upon inquiry I was told that it was one of the capricious laws of the king, that dogs of a certain color, belonging to another kraal, should not enter the kraal where he was upon pain of death. This occurrence shows the caprice of the man. Another instance I witnessed, in having a man appointed whose business it was to make every one who entered his kraal with a kaross (the ordinary dress of the people) put it off as quick as possible. The law seemed to be of recent date, as the people who had occasion to approach him did not seem aware of its existence.

There has just come into the kraal a company of men bearing the head, feet, and tail of a lion, and the entire carcass of a leopard. The lion had been killed in one of the king's kraals, the cattle of which he had attacked at night. It is a law that if a lion attacks the king's cattle, the people of the place must kill it at all hazards. If the lion flies so that they cannot overtake it, then they are released from all responsibility. Their mode of attack on the lion is with the assagai, and they use the large oxhide shield for a protection against the claws and teeth of their powerful enemy. As a number attack the lion at once, they generally dispatch him before he has time to injure any one. In the kraal where I now am there is quite a number of feet and heads of lions. In the present instance they brought their trophies to within forty or fifty yards of the king, and then laid them on the ground. The principal man of the company then commenced a speech in quite a good style of oratory, recounting to his majesty the circumstances under which his noble enemy had been killed. He was followed by another man who made a similar speech concerning the leopard.

15. Early this morning the king visited the wagon. I offered him coffee, which he declined to take, saying that he had not washed. It is the custom of the people to bathe every day, and afterwards to anoint themselves with fat. In the evening he came to my wagon and presented me with a sheep.

This evening at prayers quite a number collected around our fire. After

prayers one observed that God was a king before the Matebela king existed. Mogame, the leader of my wagon, a member of the church at Kuruman, who had just led in prayer, added, "Yes, God was from everlasting to everlasting. May the time soon come when the name of God shall be glorious among this people."

16. To-day the king dictated a letter to the governor, thanking him for the wagon which he had presented, and for the kindness that had been shown his zintuna during their visit to Cape Town. In the wagon were two boxes, containing various articles sent as presents to the king by the governor. I was surprised to find that although these boxes had been in his possession two weeks or more, he had so far restrained his curiosity as not to have opened them until to-day, when he requested me to assist in doing it. After he had done looking at the presents, he observed to me that as I was tired I might retire to my wagon. I afterwards learned the reason that he wished my absence was that he might perform something like rites of exorcism on the things received from the governor, to divest them of any deleterious influence they might possess. This he considers necessary to be performed prior to their being appropriated to his own use. As the king had not finished dictating his letters, at night-fall, I requested Intuna Cumbati to tell him that as tomorrow was our Sabbath, I could not write for him until Monday. Intuna presently returned and said that the king was glad that I would remain on Monday to write the letters. I thanked Cumbati for going to the king for me. He said that we were now his children and that he would do any thing for us.

Doct. Wilson left Kapeng on the 20th and on the 30th arrived again at Mosika.

Under date of June 16th, the day after his arrival at Mosika, Mr. Venable writes in his journal—

Zintuna Kalipi and Tiben, attended by a retinue of machaka, came to see us this morning. The ladies are the subjects of more wonder than is to them desirable. The zintuna and all their machaka are, however, very respectful.

July 16. Saturday, moved from my wagon into the house. We have so far been living half in and half out of the house; cooking, eating, and sitting in the house, and sleeping in the wagon. The weather has been remarkably uniform.

The thermometer early in the morning in the wagon ranges about 30°, but in the house I have not seen it below 48°. We have had a few windy, disagreeable days, but generally the days are pleasant. The wind during the night is from the south, and during the day from the north. We are blessed with a fine climate.

Decease of Mrs. Wilson.

Communications of a later date bring the painful intelligence that Mrs. Wilson, the wife of Doct. Wilson, was called away by death on the 13th of September. Messrs. Lindley and Venable and their wives had also been visited with severe sickness, but were recovering. The disease with which the families were afflicted, and which terminated fatally in the case of Mrs. Wilson, was occasioned, in the opinion of Doct. Wilson, by their entering their houses before the clay of which the floors were made had become sufficiently dried.

West Africa.

LETTER FROM MR. WILSON, DATED AT
CAPE PALMAS, NOV. 3, 1836.

Need of an Itinerant Missionary— Schools and Teachers.

THE subject of the first paragraph was introduced at p. 248, and judging from the observation of Mr. Wilson there are very encouraging openings for usefulness by this kind of labor in Western Africa.

A missionary is much needed here to itinerate among the settlements around us. He may, not going more than thirty miles from Cape Palmas, embrace within the sphere of his labors more than fifty thousand souls; and no people in the world, so far as human foresight may determine, are more ready to receive the gospel. They have no religion that deserves the name; they are simple hearted and will receive any thing that falls from the lips of a white man with implicit credence. I have always found them attentive, and on one occasion, at least, I believe that the word has had some effect. But I am not able to follow up these labors. The study of the language and our schools leave me no time, except the Sabbath, for preaching. A missionary who should be sent out for this purpose ought to have a good con-

stitution, and be able, after he has got over the fever, to bear the fatigue of walking. This might be the residence of his family, and a place of refreshment when needed by him. The influence which he would, by such a course, gain over the minds of these simple-hearted people would be unbounded, and it would be the entering wedge to more extended operations further back. I am disposed to think that it is not more than two hundred miles from this place to the foot of the Kong mountains; and if I may rely upon such information as I can glean from those who have been furthest back, it is inhabited by a people who are able to read and write; and if so, they are Mandingo men, and their religion is Mohammedan. If this opinion be correct, then it is to be inferred that there is in Western Africa, north of the equator, only a strip of country extending from Sierra Leone to Cape Coast Castle, along the sea-coast, and about two hundred miles wide, that has not been brought under the religion of the false prophet. How inexpressibly important then to the honor of Christianity is it that this small remnant of country should at once be possessed in the name of its rightful sovereign. How vigorous ought the church to be to arrest the progress of the religion of Mohammed. I apprehend no very great difficulty in exploring the interior from this point, except the savage and cruel habits of the people; and this doubtless would be greatly modified by the profound veneration which they feel for white men. There are no great potentates or very large communities united under the same government. There is not, in all probability, a single dynasty within two hundred miles of Cape Palmas that embraces as many as five thousand souls. The general number, so far as my knowledge extends, is from five hundred to three thousand. But whether this circumstance would be favorable on the whole or otherwise to an exploring tour, I am not prepared to say. No such exactions of large presents would be demanded as at the courts of more important princes. On the other hand, however, the traveler is liable to be perplexed and frustrated by the caprice of every petty king through whose dominions his path might lay.

The schools mentioned in a former letter have all gone into operation, and we have now about one hundred children under our instruction. One of the schools, however, will be suspended for a short time. The progress of the chil-

dren, and especially those in our yard, whose attendance is more steady, is most satisfactory. Some of them who have not had more than three months instruction can read with tolerable ease, and all are far more contented than we could have expected them to be. All this, however, I attribute, under the blessing of God, to Mrs. W.'s talent for teaching, and the happy faculty she possesses of rendering all happy and cheerful about her.

We should have a large adult school, if we were able to teach it; and although I have declined it for the present, I have been constrained by the importunity of two men to receive them into my study to learn. One of them is the brother of king Freeman, and a very influential man with his people, and decidedly the most talented native I have ever known. The other is the man who recently visited Baltimore. Both of them promise to be useful. Upon the former (William Davis is his name) I have high hopes of usefulness. His progress in learning so far is unequalled by any thing I have ever known either in America or Africa.

On the 10th of December Mr. Wilson writes—

I have engaged three colored men and one woman, beside Mrs. Strobel, as teachers; but their particular destination is not determined.

Syria and the Holy Land.

EXTRACTS FROM THE JOURNAL OF MR. LANNEAU.

THE few extracts given here relate to Mr. Lanneau's voyage from Beyroot to Jaffa, and his ride thence to Jerusalem, where he was to join Mr. Whiting in missionary labors.

Carmel—Cesarea, Jaffa, View of Jerusalem.

April 30, 1836. On arising this morning we found ourselves becalmed off the bay of Acre. During the night we had left "the glory of Lebanon" and were now in sight of Mount Carmel. "Its excellency, however, is departed, for the curse denounced by Amos, chap. i, 2, has fallen upon it. "Its top has withered," for with the exception of a few trees, thinly scattered over it, it is now barren and desolate. Near its summit is

a large monastery, on the supposed spot where the prophet Elijah vindicated the worship of Jehovah before the impious Ahab and the votaries of Baal. Independently of its interesting history, this mountain forms one of the most remarkable promontories on the shores of the Mediterranean sea. Though spoken of in general as a single mountain, it is in fact a mountainous range, the whole of which was known by the name of Carmel, while to one of them, more elevated than the rest, the name was usually applied by way of eminence. It is estimated from 1,500 to 2,000 feet in height. At its base, on the north, is the small town of Heifa, before which several vessels were lying at anchor. On the opposite side of the bay of Acre, is the town from which its name is derived, so well known in the history of the Crusaders, and still more recently for the unsuccessful attempt which Napoleon Bonaparte made in 1799 to take possession of it.

Shortly after leaving Carmel, a stiff breeze brought us in a few hours to Caesarea, once distinguished for its imperial magnificence; but now not a solitary house remains amid its ruins. This place is often mentioned in the New Testament. Here resided Cornelius the centurion, to whom Peter was sent by a special vision, and in whose house, the first sermon was preached to the gentiles and the first church organized among the aliens from the commonwealth of Israel. Here the apostle Paul was brought in chains from Jerusalem, and arraigned before the Roman governor Felix, who trembled on his throne, as his prisoner reasoned of righteousness, temperance, and judgment to come; and here, after two years imprisonment, he made that eloquent appeal in the audience of the king of Judea, which will ever be read with no ordinary interest by those who love the truth as it was in Jesus. It was melancholy to survey the ruins of this, the cradle of the gentile church, and to read in its desolation the marks of the divine displeasure against its once guilty inhabitants.

Very early this morning we were aroused by the bells of the convents, summoning the christian inhabitants to prayers. The gates were thrown open, and we found the secretary of our consul waiting to conduct us to his house. He himself was absent at prayers on our arrival, but soon made his appearance, and gave us a warm and hospitable reception. He is a wealthy Armenian, named Muraad Arretin.

Being the Lord's day we remained in the house, and had social worship together. In the afternoon the consul was present at our services, and manifested much interest in witnessing our peculiar mode of worship. He remarked upon the simplicity and solemnity which characterized it, as contrasted with the frivolous and heartless rites and ceremonies of his own church. This introduced an interesting conversation in which our friend bishop Carabet took a prominent part. During this conversation, the consul indulged in some severe invectives against the Armenian clergy for keeping up their profitless system of unmeaning ceremonies, and for their neglect of instructing their people in the truths of the Bible. Notwithstanding his light and knowledge on this subject, he himself is so much under their influence as to be one of the most liberal patrons of their institutions, and especially the convent of St. James at Jerusalem.

May 2. Jaffa is the seaport town of all Palestine. It contains a population of about 7,000, one third of whom are nominal Christians, principally of the Greek church. Jaffa is interesting on account of the remarkable circumstances connected with its history, which reaches far back into antiquity. Some assign it a date anterior to the deluge. Here all the materials sent from Tyre for the building of Solomon's temple were brought, and transported to Jerusalem. Here lived and died Tabitha or Dorcas, whom Peter raised to life; and here the same apostle was residing when his Jewish prejudices were removed by special revelation, and he sent by the Spirit, to preach the gospel to the centurion at Caesarea. In our rambles through the town we visited what is pointed out to strangers as the site of "Simon's house by the sea-side," where Peter lodged when he had the heavenly vision above alluded to. An old wall and ruined dwelling, now occupied by a Moslem family, tradition asserts are the remains of the identical dwelling. Our road for the first few miles, led us through the rich vegetable and fruit gardens which environ Jaffa on the east and south. Groves of Orange, lemon, pomegranates, olives and figs were on our right and left. An hour's ride brought us to a large stone fountain by the wayside, erected for the refreshment of travellers, and shaded by noble sycamore and palm trees. A little farther on we emerged from the gardens into the open plain of Sharon, which stretches as far as the eye can reach towards the south

and is bounded on the north and east by the distant mountains of Galilee and Judea. Extensive fields of grain were waving in the breeze. Herds of cattle, and flocks of sheep and goats were grazing in the rich meadows, while here and there an Arab peasant was driving his antiquated plough through the loose earth, and preparing it for sowing. Sharon has always been celebrated for its fertility and were it not for Mohammedan despotism, which withers all the springs of industrious enterprise, this beautiful plain might be one continued garden, and support an immense population. At present, however, it is poorly cultivated and but few miserable villages and hamlets are situated upon it.

After a tedious journey of nearly nine hours, the Mount of Olives and then the Holy City, appeared before us, invested with all that peculiar and indescribable interest with which they are associated in the heart of the Christian. It is in vain to attempt a description of the feelings and reflections which in rapid succession rushed across my mind, as my eye first rested upon these, the most remarkable places in the history of this world. The view of Jerusalem from the Jaffa road is not as imposing as from the north, or the Mount of Olives. All that is seen of it from that direction is a low Gothic wall flanked with towers, and surmounted in the centre by the castle of David, with a few domes of the houses rising beyond. As we approached the city we descended a gentle slope, which on the right formed the well known valley of Hinnom, at the commencement of which is the upper pool of Gihon, situated in the midst of a large Turkish burying-ground. A number of Moslem women were walking among the tombs, and covered with a white sheet, in which they enwrap themselves whenever they go abroad, resembled so many ghosts wandering among the abodes of the dead.

JOURNAL OF MR. W. M. THOMSON ON MOUNT LEBANON.

[Continued from p. 261.]

THE extracts in the last number gave an account of Mr. Thompson's temporary removal from Beyroot to Brumannah, on Mount Lebanon, and the first out-breakings of the hostility of the Maronite priests against him. Having gained the ascendancy over the emeers, they hoped to drive Mr. T. from the mountains.

Orders of the Emers to prevent intercourse with the Missionaries.

June 23. The mystery of iniquity has already begun to manifest itself. Yesterday morning Mr. Hebard's boy purchased some eggs and vegetables in a small village just below us, paid for them, and was returning when he was followed by the Maronite priest, and ordered to restore every thing. "What, says he to the boy, dont you know that these people are accursed heretics, sons of devils, and no one is allowed to sell the least thing to them?" The boy answered, that he had bought and paid for the things, and would not give them up. The priest then laid hold of him, and being the strongest took them away by force. Having gone so far, and knowing that they had committed a civil offence, the priests determined to hazard all and press to the utmost of their power. They have accordingly been busy with the emeers and have succeeded in part, at least, with them. Knowing that if the priests were allowed to come out of their churches and lay violent hands upon us, we could not possibly remain, I determined to take the matter up in earnest. I sent our dragoman to the emeer's to enter a formal complaint. No answer was returned. In the evening the dragoman went again, found a large company of priests and Maronites around the palace, who sent a very menacing message to us. After dark the public crier came round proclaiming in the name of the emeers that no one should speak to us, sell to us, visit us, or befriend us in any manner whatever. Those who spoke to us should have their tongues cut out; those who sold to us should be bastinadoed, and have their houses burnt down, their orchards felled, etc. These bloody orders seemed to frighten the people very much at first, and this morning things looked rather alarming. We could get no milk. However we did not experience any inconvenience. Before noon word was sent in from many persons promising assistance, and before night we had received more eggs than we wanted, and plenty of vegetables. Milk also was handed in from several quarters, and messages from our friends urging us not to yield the contest and go away. For my part I had no intention of doing it. I was amused exceedingly to see how the people managed to elude the vigilance of the watch, which the emeers kept stationed about in the village. One girl brought a bucket of milk to a neighbor-

ing garden, and waited until she was seen by one in our employ, then made a sign, hung up the bucket on a tree, and went away; when the milk was brought in. The owner of my house had manure in the yard, and he undertook to carry it out into his orchard to-day, in order to have a just excuse for coming to the house, and he would bring bottles of milk in his clothes, under his basket of manure. When we walk out the people nod their heads, lay their hands on their breast, touch them to their lips, and make every sign and mark of respect common among the orientals; and if not observed, speak without any reserve. Some cover their faces all over with their shawls or veils and speak. "What can we do?" say they; "the emeers have commanded us not to speak to you, but we love you and must speak." The kindness of these poor people has found its way to my heart.

One thing grieves and shocks me. These emeers, spurred on by the papal priests, have taken and burnt the few copies of God's holy word which I had given and sold to the people. One young emeer, the least in sense, and the greatest in his own estimation, went to the Greek school and violently seized all the psalters he could find, and committed them to the flames. But in this they only injured their own cause. Even Druzes speak with horror of such wickedness.

Measures adopted to Arrest the Persecution.

The brethren of the mission, Messrs. Thomson and Hebard, thought it best to represent these hostile and illegal proceedings of the emeers towards them to the American consul at Beyroot, who with great promptness undertook to relieve them. The success of the measures adopted is described below.

26. Received a letter from our worthy consul. He is in a high degree indignant, and assures us that he has taken such measures as will immediately redress our grievances to our entire satisfaction.

27. This morning early a *milk bashee* from the emeer besheer sent word that he was waiting to see me. He seems to be a thorough man of business; says that he has positive orders from the prince to settle the affair to our entire satisfaction, but that it would be necessary for me to see the emeers of the village for the

sake of form, and for this purpose he offered to bring them all to my house. But as my house was full, and I did not wish to humble the emeers in the presence of their people, I told him I would go to the palace after breakfast. Dr. Whitely, an English physician now in my family, went with me. The conversation took a wide circuit on general subjects, principally geography, the comparative number, wealth, and power of the different nations, about which they are supremely ignorant, and advanced many ridiculous opinions. At length the milk bashee opened the subject of his mission. The emeers of Brumannah talked a long time and very fast, ran back many years to the time when Mr. Abbot resided in Brumannah, and raked up old quarrels with the Janisaries of the English consul, endeavoring by all means to make out a case, or at least to throw confusion over the matter. They were finally called to order by the milk bashee, who commanded them very unceremoniously to hear what I had to say. I then remarked that all these stories had nothing to do with the case in hand; that I never heard of them before, and would say nothing about them; that it was useless to confuse the case; they all knew very well that it had no connection with any civil offence on our part whatever; but was solely a religious persecution, got up by the Maronite priests. They had done their utmost to prevent my coming, and had not rested a moment since in their intrigues to annoy, and if possible to drive us out of the village. The emeers acknowledged distinctly that this was the fact. I then told the milk bashee that so long as the priests had confined themselves to excommunicating and cursing us in the churches, and commanding their people to stand aloof from us, we had done nothing, and never would complain to their civil rulers; but when they left their churches and endeavored to enforce their wicked decrees by laying violent hands upon us, it ceased then to be merely a religious question; our civil rights were invaded, and we should claim the protection of the civil authorities. The milk bashee said that this was perfectly right, and inquired what we wanted. I then explained what we had written to the consul, and required that these demands should be granted, though we wished no one to be punished for the present offence, but if it should be repeated, we would then allow the consul to insist upon the regular operation of the law, which he was very anx-

ious to do. The milk bashee said that our demands should be fulfilled. The emeers felt very much like rebelling; but the bashee demanded of them with great sternness, whether they did not acknowledge the supreme authority of the emeer besheer? They all bowed their heads in token of subjection. He next demanded whether they would not obey the will of the emeer. They gave the same token of acquiescence. Then succeeded a long and animated conversation. The leading emeer begged of me to take their case into consideration. "We are under the patriarch; he has positively ordered us to oppose you, and to use all the civil authority we have to drive you out of the village, and if we do not he will excommunicate us. We must obey him. We fear him more than the emeer besheer or even Ibrahim Pasha. What can we do? Save us, *save us from this distressing dilemma.*" To this I replied that I was extremely sorry to be even the innocent occasion of distress to any one, and would do all in my power to save them from their present trouble. The way I have to propose is this. The patriarch has ordered you to bring the power of the sword to help him out in a religious warfare. This you know is unjust, contrary to the law of the land, and therefore you must refuse to obey it, and the patriarch dares not stir his finger against you. Assume the honest, righteous ground at once, and the patriarch will be obliged to remain in his own appropriate sphere; and we promise never to trouble you either through the consul or otherwise, so long as he wages only a spiritual warfare against us, though he should curse us every day in his church, and oblige all he can influence to withdraw from us. "Very well, replied the emeer, but it will be in vain to expect rest or peace, so long as you distribute the Bible, and preach to the people. If you will only promise not to preach, or distribute the Scriptures all difficulty will be at an end." If peace is to be purchased at such an expense as that, I replied, it will certainly never be enjoyed. The very object which brought me from my own country was to preach the gospel; and whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. As to the distribution of books, the patriarch, if he can, may prevent his own people from reading them, but has he any right to say what books the Greeks and Druzes shall read? They all said

that he had not. Well then, the patriarch has ordered you to use your civil authority to compel the Greeks and Druzes, over whom he has no spiritual control, either to burn the Scriptures themselves, or give them to you to be burnt, and was this just? "No, it is unjust," was their reply. Very well, you admit that the order was unjust and tyrannical, yet you obeyed it, and say you must obey it? "Yes, they replied, we are compelled to obey all his orders, though we know they are unrighteous. It is our duty to use the sword which God has put into our hands to support the true religion." "No sword, no church," was an expression often used by their chief speaker. This gave me a fine opportunity to preach liberty of conscience to ears that never heard it before, and under circumstances that compelled them to listen.

Result of the Trial—Remarks of the Papal Influence.

At length the milk bashee, growing weary, took up the matter in his own rough way. "What," says he to the emeers, "do you dare to say that the sword shall reign over the conscience. It is no such thing, neither will the emeer besheer, nor his highness the viceroy allow the sword to be used in defence of *any* church. What! suppose I wish to change my religion, shall I have my head cut off for it? For example, I am a Druze, and wish to become a Christian, must I forfeit my life for that?" This was a home thrust, and closed the conversation. The emeers dropped their heads in confusion; for all of them, except the old father, had recently made this very change.

Thus, after four or five hours most animated discussion, we parted with the assurance from the milk bashee that no one should annoy us in any manner whatever, and lifting his hand he said, as he turned a stern look upon the emeers, "Who is there that will dare rebel against the mandate of the governor of these mountains?" at the same time running over a long string of titles and dignities.

I think no one can read the foregoing account of our difficulties with these papal priests and emeers without being astonished at the amazing power of the Romish clergy. These emeers literally begged me not to preach or distribute the word of God. Powerful as they are, they actually fear the patriarch, and dread his wrath a thousand times more

than they appear to fear God. But through the wonderful operations of divine Providence, the lion is chained. The civil officers dare not execute the bloody orders of him who a few years ago imprisoned and killed the beloved Asaad.

Let all the people in America learn what genuine popery is. It is the boast of these people that they have preserved the Roman Catholic faith in its purity, and certainly in no part of the world are her peculiar institutions so popular, and convents, nuns, monks, and priests so numerous or so powerful. Here then behold it in all its glory. Princes and judges trembling before the mandates of unlettered but haughty priests, and declaring they must absolutely obey, however unjust and tyrannical the orders may be. "No sword, no church!" True, no sword, no papal church in its genuine character. The Lord deliver our beloved, enlightened, happy land from such a church, such rulers, and such priests.

Again, is it at all strange that the people of Lebanon are ignorant and degraded. Take the case of this village. By far the largest part of the inhabitants are of the Greek church, most of the remainder are Druzes, while not more than a fifth or sixth are Maronites; yet these having the rulers under their control, effectually prevent the others from improvement. The Greeks had long been trying to keep up a small school, but had no books. The teacher had some six or eight lads for whom he wrote sentences on scraps of paper, and taught them to read from those. When I came here he begged me to give them a few psalters, and his uncle, the Greek priest, seconding his request, it was granted. The emeers came to the school, seized the books, violently threatened the children and the teacher with the severest penalties, if ever they caught them with any more of these books in their hands. "Why," said the trembling teacher to them, "I know the books are cursed by the Maronite patriarch, but we are Greeks. We do not acknowledge his authority, and the books are accepted among us."—"No matter whether you acknowledge the authority of the patriarch or not," said the emeer, "I am your prince, and you must submit to my authority, and I command you to receive no more of these books, and have nothing more to do with these men."—The books were burnt, and with them perished the rising hopes of the teacher and parents. "What shall we do! What shall we do! Have pity on us! We

shall remain as ignorant as wild beasts. Can you not do something for us?" Such were the oft repeated appeals of the people to me. I felt it to be a great privilege to stand up before these haughty rulers, and plead the cause of religious liberty—liberty to have and to read the word of God, and worship him according to the dictates of their own conscience.

In the evening the milk bashee gathered the people to my house, and in the name of the emeer besheer revoked the previous orders of our emeers, proclaimed full liberty to all to visit, buy or sell, serve us, carry us on their shoulders, as he expressed it, and no one should be called to account for it; either by the emeers of Brumannah, or from other quarters neither while we are residing with them, or after our return. Thus has terminated this trying contest. Great have been the congratulations of our friends. Thanks be to God who has given to truth and righteousness the victory. May his name, and his name only be honored.

The plague broke out at Beyroot and some of the villages on the mountains about this time, which caused the mission boarding-school to be suspended, and the missionaries to put themselves under strict quarantine in their houses.

Orders against the Schools—Arab Congregation—A Venerable Druze.

July 17. About eight days ago there came an order from the Greek patriarchs of Constantinople and Jerusalem (the latter being now either in Smyrna or Constantinople) that all children of the Greek church must be immediately withdrawn from our schools, and no Greek be allowed to teach for us, etc. This has occasioned a prodigious excitement. The order was accompanied by some of the publications against missionaries issued in Greece and at Smyrna, and these being translated into Arabic, have given occasion to some who have long been opposed to our operations to alarm the rest, and raise an astonishing ferment. Council after council has been held, the bishop presiding and the priests directing. Many were opposed to obeying the order, and violent discussions arose, but it was finally decided to obey the patriarchs. The people were publicly warned to withdraw their children from our schools on pain of excommunication, and the teachers forbidden to continue

in our employ. All our schools, except two, have been discontinued, and these two greatly diminished. Every inducement and every argument has been held out to our teachers to enter the bishop's new school, but without success. They absolutely refuse. Extraordinary efforts are making to establish a large school at the bishop's church. Five or six teachers have been employed to instruct and nearly two hundred children have been collected, mostly from our schools; while collections and subscriptions to sustain it are urged to the very utmost the people will bear. In this contest I have directed our teachers to remain entirely passive, neither saying nor doing any thing calculated to irritate; and have declared sincerely to all that the bishop and the Greek church have a perfect right to direct the education of their own children;—that if it is their intention to provide good instruction for their own people, we can have nothing to say against that: but if it be merely envy, or dislike to improvement altogether, and their school established just to quiet the people for a time, after which it will be dropped, we shall undoubtedly do all that we can to establish better schools, and lead the parents to send their children to them. I understand that the bishop spoke very politely of our labors in the public proclamation; acknowledged that they had all been very careless and indifferent about the education of their children; and that it had been through our labors that their attention had been waked up to this great work; that we deserved the thanks and gratitude of the people for what we had done; but that now, since they knew their duty, they had resolved to perform it, and relieve us of the expense and trouble of this business, etc. This was a peace-offering to the wounded feelings of many of our friends.

I have been pleased with two things brought to light by this contest. One is that education has become so dear to the parents in Beyroot that the bishop did not dare to attack our schools, without promising that others as good should be established by himself. Let no one be deceived and suppose that the Greek clergy are now sincerely anxious to educate their people. If so, there are thousands of their children in all the villages round, who stand in distressing need of their help. But for them they move not a finger. It is only for Beyroot they have any zeal. They believed that the people had learned to place so high a value upon education, that they would

rebel against their authority, if schools were not provided for them. Another thing has pleased me. Not one of our friends has forsaken us, and not one of our boarding scholars has been withdrawn.

Aug. 7. After we broke up quarantine, I prepared the only spare room in my house for Arabic prayers, and invited the neighbors to attend. At first but few came, but for some time past the room has been full every night. To this audience, varying in number from twenty to forty, I preach the gospel with all the plainness I can. Thus an hour passes pleasantly away every evening in reading and expounding the Scriptures and prayer. Always more or less remain to converse after prayer, with whom the whole evening is generally consumed. We have never had our houses so thronged before. May the Lord bless our unworthy labors, and his holy name be honored in the salvation of these ignorant mountaineers. Mrs. Dodge also commenced a female school, which is prospering delightfully.

Mr. Badger has returned from a visit to Damascus, Baalbeck, Tripoli, and other places, and informs me that the persecution against our schools, books, and operations in general has extended to all those places, and indeed all over Lebanon, where he has travelled. The Lord reigneth let the earth rejoice. I have not a doubt but that he will bring good out of all this evil. As Dr. Scott says about religious discussion, anything is better than a dead calm. At all events we have had calm weather long enough, let us have motion, though it be occasioned by a squall.

30. A very remarkable Druze high priest, from a distant part of the mountains, attended prayers this evening. He is nearly ninety years old, but looks well, and is very dignified and polite in his deportment, and religious in conversation. He says that he is fifteen years older than the emeer besheer, and knew him when he possessed nothing but his horse and bed. Then he knew him when he became equal to sheik besheer, and saw him fight many battles with the sheik. At length he was driven out of the mountains and fled to Mohammed Ali in Egypt. Strengthened by him he returned, conquered and killed sheik besheer, and then for a great many years governed the whole of Lebanon in peace and prosperity. Now, in his old age, Ibrahim Pasha, son of his former friend, Mohammed Ali, comes upon him, takes all his arms and soldiers from him, sleeps

in his palace, and commands his children to serve him. "Thus the Most High, praised be his holy name! turns the world about." He took particular notice of all my children, laid his trembling hand upon their heads, and with every appearance of sincerity and benignity beaming in his countenance, blessed each one separately. "The Lord protect their lives from all evil! The Lord bless them! The Lord train them up to comfort you!" and many like petitions not easily translated. He might have sat for Abraham's picture.

One of the boarding scholars while reading to-day the fourth chapter of Genesis, said that the people believed that Cain was still alive, wandering about the earth, and wished to know if it was true. He seemed perfectly satisfied when I reminded him of the flood. I mention this as a specimen of the thousand childish stories and superstitions of the common people.

Exposures and Preservation—Proselytes by Purchase—Applications for Books.

More than twenty times has indispensable business called me down to the sultry heats of Beyroot; and more than forty times I have ridden the fearful roads between this and Brumannah at all hours of both day and night. Yet the Lord has preserved me. The sun did not smite me by day, nor the moon by night. I suffered neither from the miasma of the plain nor the chilling dews of the mountain. I saw and tended many scores of sick people, and yet was never laid aside for a single day. Bless the Lord, O my soul, and forget not all his benefits. In the midst of persecution, plague, quarantine, and confusion, I have had opportunity to preach the gospel to more people than during any other four months of my residence in Syria. Now the time is past, the work closed; and I can only commend it to the Lord. May he raise up good fruit from that which was done according to his will, and mercifully forgive our many faults and failings.

Nov. 14. Received by letter from Smyrna the heavy tidings of dear sister Smith's death. This, although expected, has fallen with leaden weight upon our spirits. No female has ever belonged to our mission whose continuance seemed more important, and yet it has pleased Him who does all things well, to remove her from her labors and her sufferings to a brighter world and holier employments. With submission we say

thy will be done, but in sorrow we say it and in sadness.

16. Forty families in Husbayah have recently been converted from the Greek church to the Greek-catholic. This is quite an accession to the ranks of the papists. The "measures" by which it was brought about may be thought "new" in America; they are common here, however. These forty families were involved in some difficulty with the pasha, either on account of money, or something else, and the Greek catholic bishop engaged to settle this affair to their satisfaction, provided they would join his sect, which they accordingly did. But how could the bishop manage the affair with this infidel pasha? The banker and prime minister of the pasha, Bahara Bey, is a Greek catholic, and has great influence, all of which is humbly laid at the feet of his lord, the pope, or those of the bishop, which is the same thing. Of this we have many other proofs besides the one in question. Some may be disposed to doubt whether people will thus make merchandise of their faith; but there is no room to doubt. Nothing is more common. Converts are often bought with a single leg of mutton. I have been frequently told, and have not a doubt of the fact, that if we choose to give money, we might buy a very large denomination in a short time.

17. Received a letter from a Greek priest, and the teacher of the Greek school of the patriarch in Damascus, requesting me to send him one hundred Arabic psalters, and about fifty Greek books. And also a letter arrived from the bishop of Aleppo requesting a supply of all the Arabic books we have. During this week I have also received an order for a number of books from a man in Sidon. On the whole I am much encouraged with the present aspect of affairs. Our boarding school has increased until we have no more room nor ability to teach, and have decided not to take any more at present. The female school has been re-opened and prospers finely. The children are gradually falling back into our common schools, and the Tripoli school is filling up again. The usual number attend Arabic preaching on the Sabbath, and we are at peace. The bishop is quiet although the people have become tired of collections and give almost nothing, and his school has decreased from two hundred to fifty scholars. There has been altogether an unusual call for books, and that too from a distance as well as near at hand. Unto him who is head over all things to

the church, we would humbly commend ourselves and our work. Thy kingdom come, thy will be done on earth even as it is in heaven. Amen.

JOURNAL OF MR. WHITING AT JERUSALEM.

THE journal which follows is the continuation of that inserted at page 346 of the last volume.

February 18, 1836. Four men from Beit Jalah called to-day, desiring to be protected from the oppression and injustice they were suffering from the Greek convent. They were entirely willing to pay whatever taxes were imposed by the government; "but save us," said they, "from the convent." I told them I was not a consul, as they supposed, and could not protect them, nor meddle in any way with the civil affairs of the country; but that if they desired instruction, I was willing to give it according to the best of my ability. Applications and complaints of this nature are not unfrequent. To understand the reason of them, it should be remembered that the taxes levied by the government upon the different christian sects, are apportioned and collected by their respective convents. This arrangement obviously gives the convent great power to practise injustice towards the poor people, a power which I fear is often abused, as the like power was by the publicans of old.

19. Attended, by special invitation, the marriage of a Jewish boy and girl. The bridegroom was fifteen, the bride thirteen years of age. Most of the Jews marry their children at that tender age.

29. Yesterday, the Sabbath, at our Arabic service twelve persons, including two inmates of our family, were present. Among them were two Bethlehemites, who appeared uncommonly intelligent. One of them begged a psalter for his little boy. To-day a man of sedate and venerable appearance, from the village Ain Karim, (St. John's in the desert) called and bought a psalter. With him I had some interesting conversation. He showed an uncommon share of good sense and honesty. Like the Greeks from Beit Jalah, he complained of the oppression which he and his neighbors suffered from their convents (the Latin), and spoke with grief of the unholy lives of the monks. After mentioning some of their immoralities, he said, "If such

is the character of our priests, what can you expect from the people?"

June 6. The day of the monthly concert for prayer. In the morning we went out to Mount Olivet, and spent a little season in social prayer, and in reading and conversing of Him who here commissioned his disciples to go forth and preach to all nations, beginning at Jerusalem, and then ascended from this very mount to his God and our God. We took a brief view of the progress of the gospel from that time till the present; and then united in praying to be endued with power from on high, as the first preachers of the gospel were, to fit us for the same great work.

In the evening we had our usual monthly prayer-meeting at our house.

24. Called on a party of English travelers, just arrived from Damascus by way of Jerash. They have also visited Palmyra, and on their way thither from Damascus were attacked by a party of wandering Arabs in the desert, and robbed of every thing valuable in their possession, escaping with scarcely more than their lives. They have been much delighted with the country on the east of the Jordan, through which they have just passed—the country which the two tribes and a half chose as their inheritance. He thinks it naturally one of the finest countries they ever beheld.

August 5. A man from Ram Allah, a village of Greek Christians, three hours north of Jerusalem, called with his son, a boy of twelve years, begging for the latter a New Testament. The boy had with him a new psalter much worn, of the Bible Society's edition. He read in the psalter with great fluency, and had committed most of the psalms to memory. As he was repeating the fifth psalm, I stopped him at the sixth verse, "Thou shalt destroy all them that speak leasing," and asked him if he knew the meaning of it. He said, "No." I explained it to him, and endeavored to impress it upon his mind as a solemn truth. The boy and his father were astonished. The idea that God would destroy all liars seemed new to them. It did not appear ever to have entered their minds. The man thought that if this were true there was little hope for any body. I besought them to think of it and remember it, and always to remember that God means something when he speaks to men. Gave the lad a New Testament, and charged him to try to understand the meaning of what he read, and to go to his priest for an explanation of what is difficult. From this instance, which is

not a solitary one, but only a specimen of what we continually meet with, some idea may be formed of the method of instruction in this country, and of the little benefit which the few who learn to read derive from their knowledge. Children are not taught that the object of reading is to obtain ideas; nor that the words, or sounds, which they commit to memory have ideas attached to them. Neither do the mass of the people who hear the Scriptures read in the churches seem to be aware that the object of reading and hearing the word of God is to give and receive instruction; and, judging from the rapid, irreverent, careless manner in which they are usually read by the priests, one would think that even they do not know the design of the service they are engaged in. Certainly it is no part of their object to "Cause the people to understand the law" which is read to them.

21. Sabbath. Priest Elias and two other men from Beit Jalah called upon us this morning. I conversed and read the Scriptures with them for about half an hour, when the hour of our English service arrived. They asked leave to remain and witness our form of worship, to which we of course assented. After service, we had some further conversation, and gave them, at their earnest request, two Bibles, a New Testament, and a psalter. They expressed very warmly and repeatedly their thanks to the Bible Society for printing, and to ourselves for circulating these precious books in their language, imploring the richest blessings of heaven upon us and upon them. They also renewed their invitation to us to visit them every week, to instruct them and their neighbors in spiritual things. The priest was particularly earnest in this request.

September 9. Rode out with Mr. Lanneau, to Ramallah, a village of two hundred families, all Greek Christians, three hours distant from Jerusalem. We were very civilly treated by the villagers. We took a seat under a tree, and a large company of men and boys collected around us, most of whom listened with respect to our remarks, and to what we read from the gospel. We disposed of all we had with us; that is, about thirty tracts, six psalters, three New Testaments, and four copies of Genesis, without satisfying the demand. One of the priests of the village joined the company, looked at the books, and expressed great satisfaction in the distribution of them among the people. With this priest I had much conversation, and before we

left made a conditional engagement with him to open a school in the village at my expense. He seemed entirely willing to engage in this work, and pronounced it a noble charity in us to promote it. He said, moreover, that the priests in some other villages in the neighborhood, where the people are poor and ignorant, would rejoice to engage in schools in their respective villages.

On our return we visited Ramah, the birth-place and burial-place of the prophet Samuel.

15. Rode to Bethlehem and Beit Jalah with Mr. Lanneau. At the latter place we had some conversation with a number of people, and disposed of two New Testaments, two copies of Genesis, four psalters, and twenty tracts. We met with one old man whom we had not before seen, and in whom we were much interested. He repeated, in the course of our conversation, large portions of Scripture with fluency, and spoke like one who loves the truth. He says it is only within the last few years that he has had the Bible in his possession. The copy which he has was given him by a missionary who visited the village. Probably it was Mr. Wolff.

December 13. The hopes we had cherished of having schools established at Beit Jalah, Ramallah, and other places, have been blown away. Various difficulties are thrown in the way, whenever the subject is mentioned to our friends in those villages, but we apprehend that the grand difficulty is in the Greek convent in Jerusalem. As long as their opposition to the undertaking and their power remain the same as at present, we see not how it can be brought about. They cannot, however, prevent our visiting the people of the villages, and preaching the gospel to them. May the Lord set before us an open door, that no man shall be able to shut!

Smyrna.

EXTRACTS FROM LETTERS OF THE MISSIONARIES.

Modern Armenian New Testament—Opposition of the Priests.

WRITING November 16th, 1836, Mr. Adger remarks—

I am at present preparing to revise the modern Armenian New Testament, which was made by an Armenian who had spent much of his life in Paris, and

had lost in some degree his familiarity with the language as spoken in his native city, Constantinople. This translation is not very acceptable, therefore, as far as concerns the idioms of the modern language; and having been made directly from the ancient, it is not on that account perfectly conformed to the Greek. I am now examining into the degree of conformity which the ancient Armenian New Testament bears to the Greek, and also into the general question of the integrity of our Greek vulgate. If possible I would wish to avoid the necessity of giving offence to the nation by altering their old version, a version for which they entertain feelings of the deepest veneration, and one which well deserves their esteem. It was made, I think, in the fifth century, by a number of intelligent Armenians, who spent seven years in Greece and at Alexandria by way of preparing for the translation; and, excepting some interpolations by subsequent copyists, none of which, however, so far as I have observed, are of a serious nature, the version is truly admirable. I do not believe it is at all inferior, with the exception above made, to our excellent English translation.

I have just finished a careful comparison of the first ten chapters in Matthew in ancient Armenian with the same in Greek, drawing up a table of the various readings. My mind is by no means clear that we ought to touch any of the various readings of the old Armenian translation, save perhaps in the few cases where an interpolation appears manifest.

If the brethren at Constantinople do not feel clear in strongly urging me to conform my new translation most rigidly to the Greek, I think I shall do little more in the way of revision, than to reject what appear to be manifest interpolations. If you ask what then will be the advantages possessed by my new, over the present modern version, I answer, simply these, that it will be free from the interpolations mentioned above, and that the style will be better suited to the taste of the people. This I can say freely, because it will not be my work to prepare the language of the new translation. I have committed this work, as I suppose all missionaries do or ought to do in similar cases, to an Armenian of first-rate scholarship. If I pursue this plan, the chief labor of the work will fall to my translator, and it need not be many months before the gospels are ready. I take much pleasure in looking forward to this period. The present

version is by no means such as we would like to reprint and yet a new edition is required. The translation has the two faults before mentioned, namely, of being bad modern Armenian and of being derived from an ancient version, which, though admirable in the main, is defaced with interpolations; and the edition has this one fault, of being in bad type.

This work was considered both by Mr. Dwight and myself so essential that I had little hesitation, at his suggestion, in laying aside Genesis for a few months in order to attend to the gospels. And though I was met at the outset by a number of difficult questions in settling which I was obliged to spend much time and labor, yet after all I trust it will advance rapidly.

Under date of November 22d, 1836, Mr. Temple remarks concerning the opposition experienced from the priests—

Some of the assistants in our families have been ordered by the Greek confessors not to listen to us if we read to them even the gospel, and to burn the books we give them, whatever they may be. The priests, however, seem not to be quite agreed in this, for some of them say to these persons they may hear the gospel. I cannot tell you how painful it is to us to see the men who should be burning and shining lights, holding forth the word of truth, opposing that truth with all the influence they can command. But this is no new thing under the sun. The apostles met the same painful trial in their times, and all our brethren on missionary ground are called, in one form or another, to experience the same affliction, substantially.

Tour in Syria—State of the Missions at Constantinople and Beyroot.

A letter dated on the 19th of January has been recently received from Mr. Smith, who remained at Smyrna after the lamented death of Mrs. Smith, his attention being required in the preparation of a new font of Arabic type for the press at Beyroot, to which station he will return as soon as that object shall be accomplished. Referring to a tour which he made more than a year since, and to his disastrous voyage from Beyroot to Smyrna, an account of which was given at p. 464 of the last volume, he remarks—

I lost by our sorrowful shipwreck my journal of the tour in Syria to the south

and the north of Damascus. It contained so much unusual and important information respecting those regions, connected not only with missions, but with geography and the present state of the people, that I could not persuade myself to send it home without bestowing considerable time upon it, which time, in the pressure of labor that came upon me at Beyroot, I never found. It was the most interesting and satisfactory missionary journey that I ever took, and the statistical information we obtained amounted almost to a census of the whole region surveyed.

Alluding to a visit of some weeks to Constantinople, from which he had just returned, he writes—

Facts came to my knowledge which convinced me that the work among the Armenians is even more promising than I had supposed. Among the Greeks next to nothing is doing. Not one of the brethren speaks their language. They felt with me that it ought not to be so, and wished me to say a word to you in favor of another missionary's being sent to them for that people. Their claims are certainly urgent, though my theory is that, like our Savior, it is generally better to begin our ministry in the outskirts of Galilee, and to keep at a good distance from Jerusalem, the seat of priestly power and bigotry. To this principle, the Armenians seem generally to form an exception. They are more accessible at the capital than any where else.

I am convinced that under the Egyptian government there is decidedly more freedom for our labors, than under that of Constantinople. Mohammedan intolerance and fanaticism are far less observable, and European influence is much greater. And further, I hope you will not attribute it wholly to partiality for my own field of labor, when I say that I know of no place in these parts where there is so wide a door open at present for directly preaching the gospel in various ways, as at Beyroot. And I do beg and entreat, for the sake of the souls of that people, that you will send out your first missionaries for these parts to occupy some of the stations, at least, which were represented to you in the joint letter of our mission last spring. You will recollect that I once recommended to you to send some missionaries to other places, particularly among the Greeks, which you had proposed for Syria, although the latter was my own

field of labor. Circumstances have now changed, or my information has become more full; and I must be allowed to claim your first attention to Syria. I wish I had time to give you the account of our labors there, which I recently gave our brethren at Constantinople. Perhaps I shall find time soon. Their interest consists in the extent and freedom with which the gospel is directly preached.

Constantinople.

EXTRACTS FROM A LETTER OF MR. HOMES, DATED DEC. 29, 1836.

THE following communication relates particularly to the Mussulmans of Broosa, to which place the writer had just made a visit of some weeks.

Devotion and Liberality of the Mussulmans—Their Morality and Temperance.

Of the 100,000 inhabitants of Broosa, at least 80,000 are Mussulmans. They have a reputation, alike with their town, throughout the empire, for peculiar sanctity. Broosa contains the tombs of so many sainted sultans and other sainted men, that it is regarded as peculiarly sacred. The Mussulman whom I employed to aid me in my studies, I must avouch to have appeared, as far as I could learn any thing about him, like an honest, upright, religiously-minded man. My conversations with him frequently turned upon those points of belief which we held in common, and he always spoke with a solemnity and sincerity that awakened in me much respect. He had no hesitation in denouncing vicious Mussulmans. He valued all religious exercises according to their influence upon the life, and as proceeding from the heart. Yet even this Mussulman, when I asked him what kind of a place heaven was, replied that in heaven one would have every thing only for wishing it; that if one wished for coffee, or pipes, or any other means of enjoyment, it would be granted immediately. I confess that when he avowed his belief in these things, there was a lurking smile upon his face, as though he regarded these as being stories for the vulgar. A gentleman remarked to me that in conversing with a Turkish colonel, the officer said, "Are you able to establish the truth of the mission of Jesus Christ?" The gentleman replied that he could.

Then the officer rejoined, "Well, I can advance as many arguments for Mohammed as you can for Jesus Christ, but the truth is that I do not believe in either the one person or the other." I received one day in Broosa a visit from a Turkish gentleman, an intelligent civilian, who has some inclination to familiarize himself with Frank notions, having himself no belief in the miracles of Mohammed. He spent several hours with me, and during the visit did a very singular thing for a Mussulman. He called for his flute, and in the presence of other Christians played several fashionable tunes upon it. The act was singular from this fact, that it has been formerly considered a mean labor that belonged only to Christians, who were thus to amuse the more luxurious of the Mussulmans. But for a Mussulman thus to condescend to honor Christians is extraordinary. Except among the dervishes, music is not permitted in their places of religious assembly.

It is a question concerning which it is allowable to have differences of opinion, viz. the comparative practical morality of the Christians and Mussulmans in Turkey. If I do not give an answer, it is because, not wishing to base my remarks on aught besides my personal observation, I am not as yet able to decide in favor of either. Swayed by the remarks of travellers, I came here prepared to throw myself with entire confidence into the hands of a Mussulman for fair dealing. I have been very speedily recalled from my error, and find that the exercise of all the shrewdness that I can command is my surest safeguard on all hands. Each nation here has some points of honesty that is made in general a matter of religious duty. A wary man, however, would not trust himself here even in such things, unless that he well knew his man. In times past it has not been a vice of the Osmanli Mussulmans to be intemperate. Their habits and religion have alike forbid it. In Broosa, however, where ten years since, spirituous liquors were to be obtained at only one shop, the state of things is greatly changed. Then even that liquor store was kept very secretly. Now, there are many such shops, kept by Christians in broad day-light, where the customers are not only Christians, but also Mussulmans. From time immemorial all families have manufactured wine for family use. The public drinking shops are the result of a laxity of principle that has arisen among the Mussulmans, who are disposed here to admit the same latitude

of explanation of the opinions of the prophet, as is done at Constantinople. While a Mussulman has no estimation for rum for temperate-drinking's sake, he values it more than wine, if once he determines to drink either simply for its greater power to intoxicate. An old French resident told me that it would be difficult to find a rigid, inflexible Mussulman in respect to abstinence. Thousands, to our shame be it said, who know not the word 'America,' have learned to pronounce the American word, 'rum.' Our rum is retailed as cheap here as it is in Boston.

Ignorance and Looseness of the Dervishes—Use of the Koran—Comparative Civilization.

There are in Broosa at least twelve monasteries for dervishes, and the whole number belonging to the various orders of dervishes is not less than five hundred. They have great influence with the common people, although the intelligence of the great body of them is below that of the middling classes of society here. With the Mussulman in high life, a dervish is not respected, unless he should be a learned man. And this is a country where great respect is paid to learned men. Yet from policy, a man in high life would show respect to an ignorant dervish, even although he despised him. The great body of intelligent Mussulmans look with distaste upon the dervishes. They are not regarded as orthodox, and the abodes of some of them are noted for intemperance and debauchery. They pretend to be governed by the Koran, but interpret it after their own liking, and superadd to it many notions of their own. A dervish with whom I became acquainted knew no other Frank words, than those for rum and gin—for these words have now become Turkish irrevocably. As an illustration of their ignorance and pride, a dervish asked me, "How large a town is America?" What is meant by "new world?" "How many is a million?" and whether "the population of the Osmanlis is not more than that of all the nations put together?" In reference to the last question, I gave him some startling statistics for his feeble mind, as to the relative population of the world, and their religions.—It is from the mouth of Mussulmans themselves that I have heard the dervishes strongly denounced. At the time of the destruction of the janissaries in 1826, two orders of dervishes very widely dispersed, were destroyed

by order of the sultan, and their goods were confiscated.

I made several unsuccessful attempts to purchase a koran at Broosa, yet I was surprised at the mildness with which my attempts were met by Mussulmans. I was often in the habit of visiting the booksellers and the writers, who have for their united occupations forty-eight different stalls. They made no difficulty about allowing a copy of the koran to be put into my hands, but always devised some excuse for not selling it to me. When put up at auction I have several times bid for one, but they always managed that it should slip through my hands. The price of a koran may be from two dollars for a poor one, up to three hundred dollars for a very rich one; or indeed, according to the embellishments, even a higher price. My sober dignified teacher for many days encouraged me to hope that he would buy one for me. At last I pressed him closely and he replied, "I cannot buy one. I have no permission any where: it would be a sin."

I noticed as a remarkable circumstance, a writer, who was preparing a koran with the signification of the Arabic words written underneath each word in Turkish. No translation of the koran exists in Turkish, although some of their liberal men have talked of preparing one. This giving the signification of the words one after another is the nearest approach that is allowed to even an interlinear translation. The "uncreated" koran is regarded as too perfect and incomprehensible to be spoiled by rendering it into their vulgar idiom. In the mausoleum of sultan Bajazet, I saw a magnificent copy of the koran, fabled to have been written by himself, three feet long by two wide. It was of perfect penmanship, illuminated with painted and gold figures, bound with exceeding richness, and preserved in a box of precious wood.

Entering the cathedral mosque, I noticed on one side of the spacious floor, seated on carpets, a group of about thirty men, from seventeen to sixty years of age, surrounding a lecturer upon the koran. Save that it was a scene in Turkey, and not in America, I could imagine that it was a professor in one of our colleges expounding a difficult passage. His auditory, each one of whom had his book before him, eagerly listened, and when I sat down on the floor in their circle, there was no movement of dislike or disapprobation on their part.

Nothing seemed capable of distracting their attention from the soft rich eloquence that distilled from the mouth of the adept sage, as he descanted on the mysteries of washing the face and arms and feet for purification. After the lecture, a respectable professor took some pains, with much suavity of manner, to show us different parts of the mosque, their sacred books, and even condescended to cantilate some portions of the koran. Such facts I mention to illustrate the mildness and tolerance of the people, when not exasperated by the spirit of religious war.

It will take yet many years to induce at Broosa the same inclination towards European ideas, that is to be found at Constantinople. It is but a caricature of the reforms attempted by the sultan that is to be found at the former city, as is peculiarly shown by the grotesque and ludicrous combinations of dress in the troops of the line. No school for Mussulmans exists there on a better footing than it was a hundred years since. In fact those same far famed colleges of Broosa, once frequented by so many thousand students, are now many of them in ruins. The general diminution of the religious zeal of the Mussulmans is evinced by the insulated minarets that elevate their heads from gardens and fields where was once a mosque, and in the dilapidated state of many of the mosques. Franks, although few in number, are treated with much respect, and have more liberty than at Constantinople. The reason may be that the Mussulmans of Broosa know not exactly what are the rights and privileges of Franks, and fear to infringe treaties; and again, that their bigotry has not been as much excited and exasperated by violations on the part of the Franks.

Choctaws.

EXTRACTS FROM A LETTER OF MR. WOOD, DATED MARCH 31, 1837.

MR. Wood has under his care two congregations; one a place near where he resides, called Lukfata, and another about nine miles distant, called Bok Tuklo.

Encouraging Attention to Schools and Preaching.

It is still true of a large portion of this people, that they are criminally indiffer-

ent both on the subject of education and of religion. But, there are some exceptions—one at least among the people of my charge. In the immediate neighborhood of my station I have but a small congregation on the Sabbath, but the school was never so prosperous as now. Last fall I undertook, with the help of the people, to build a new school-house. The old one was scarcely fit for a stable. I proposed to give ten dollars towards it, and to haul the timber. The people had never done any thing towards helping themselves before, and therefore a little seemed to them a great deal. In cash, corn, and labor, they contributed \$37,50, and from my people at Bok Tuklo I have received \$12,00; making in all, \$49,50. The house cost more than I at first calculated, but, I thought so much was depending on having a good house here, that I furnished funds to finish it. It is an excellent house, well worth what it cost, which was about \$94. The people are pleased, and more interested in the school than before.

Yesterday Miss Clough had an examination of her schools. The captain of the neighborhood and his speaker and some others attended and expressed much satisfaction. At the close the captain made some very appropriate remarks. He told the scholars they must all attend meeting; and if the grown up people wished to come and hear, it would be well for them to do so. He said he wished to have the school continued, and hoped it would prosper as it had done.

But my greatest encouragement is with the people at Bok Tuklo. With two exceptions, the church members still appear like consistent growing Christians. There have been four additions since I came to this station, and one other woman has resolved, in the face of much opposition, to follow Christ. The church members and a few others feel a deep interest in the education of their children. They are now in want of a teacher. Last summer they resolved to build a new school-house, the old one being much worse than the one here. They have nearly completed it, except the chimney, with aid from me to the amount of about fifteen dollars; and they in return for the last, built me a small cabin, where I now lodge every other Sabbath, when I go there to preach. I think they have done well, in as much as they pay twelve dollars towards the house at Lukfata. Their house is sixteen feet by twenty. They

thought they were building a large house, but now, when the Sabbath returns, the cry is, "The house is too small." The house is thronged to overflowing—even when I am not with them, the meeting being conducted by an elder of the church. The congregation is twice as large as it was before the new house was built, and extremely interesting, as they are very attentive and solemn; and you might continue your speech three or four hours, and then see them sitting after being dismissed, as if they wanted to hear more. So anxious are they to hear, that I have lately, after preaching here at eleven o'clock, hastened to them (nine miles), and found forty or more, at four, P. M., still waiting to receive me with joy; and once nearly all remained. At the female prayer-meeting, two weeks ago, Mrs. Wood found fourteen, besides some children, and some of them waded through mud and water to get there.

I do not, however, mean to give the impression, that there is a revival of religion there. There is a want of deep conviction and of saving conversion; and why? Oh for stronger faith and more importunate, wrestling prayer. Will not Christians pray for these deathless souls, now lingering between heaven and hell. One thing is certain, and I wish every Christian to feel it—The church must sustain the missionary by her prayers, or the world will never be converted. Let Christians not wait to hear of revivals among the heathen before they pray; but let them imitate Elijah, and soon a cloud full of salvation, will overspread the world.

On the 5th of April Mr. Wood adds—

Last Sabbath morning I preached at Bok Tuklo, at eight, A. M. A few minutes before seven o'clock, I gave an emetic to one of my church members who was sick; and in a little more than one hour after, he was in the house of prayer, waiting to hear the words of eternal life. What a reproof, thought I, to hundreds of professors in my own country. At half past eleven o'clock, A. M., I preached to a small but attentive congregation at my station—and on Monday morning I was again at Bok Tuklo, where I found my people already engaged in praying for the conversion of the world. How good to hear prayer for such an object in a heathen land.

Stockbridge Indians.

EXTRACTS FROM A LETTER OF MR. HALL, DATED APRIL 10, 1837.

THE present Stockbridge reservation, it will be recollected, is about forty miles west of south from Green Bay, on lake Winnebago. The whole number of Indians in this band is about 250, of whom between fifty and sixty were members of the church previously to the time to which this letter relates. The meetings referred to in the first paragraph were held about the 20th of February last. Mr. Hall is the schoolmaster at the station.

Special Religious Meetings—Hopeful Conversions.

To one who looked alone at present appearances the state of the church at that time was such as to sink the heart in sorrow and despondency. I believe Christians returned to their homes from that meeting, feeling that unless the Spirit of God was poured upon us, desolate indeed were the future prospects of the church, and deplorable the condition of the impenitent. The following Sabbath was a day of much solemnity and interest; and in the evening voluntary confessions were made by those who were considered by the church as standing free from censure. On Monday the meeting of the church was continued, and most of the time was spent in prayer, while opportunity was given for voluntary confessions, and members of the church under censure were faithfully labored with in private. On the next day, the Rev. Mr. Ordway from Green Bay was present to assist Mr. Marsh, and the regular services of a series of meetings were commenced, and most of the Indians attended. Some members of the church were absent in consequence of previous engagements, others from disaffected feelings. The efforts during the first days of the meetings were directed to awaken the church to a sense of duty and responsibility, restore harmony, and remove offences. Meetings were held in the morning, afternoon, and evening, each preceded by a season spent in prayer by the church. Before the close of the fifth day of the meetings, almost every case of difficulty in the church was removed, satisfactory confessions made by excommunicated

and suspended members, and about forty persons, most of whom were young, were inquiring, what shall we do to be saved, or indulging hopes that they were born again.

The meetings continued nine days, and the interest and faithfulness in attending was as manifest during the last as any preceding days. All the members of the church, one excepted, who had been absent during the first days of the meeting, attended regularly during the closing days; and, as far as we know, every cause of offence and disaffected feeling was removed. All the excommunicated and suspended members made confessions, which evinced, as far as man can judge, sincere repentance. Many confessions were made of unchristian walk and departure from duty, which were previously unknown to the church. We have reason to feel that the blessing to ourselves and to the church is great indeed, and with faithfulness in instruction, attended by the continued influences of the Holy Spirit, will produce a salutary and abiding influence on this people and their neighbors.

Among the numbers, who at the close of the meeting indulged hopes, were twenty parents, most of whom are young, and about twelve other young persons. As far as we can judge at the present time, most of these have conducted with propriety and appear to be faithful in their duties. About thirty have requested that the church will consider them under their care, expressing a wish to join the church, when it is thought proper. We cannot but expect, considering the former waywardness, unsteady habits, and undisciplined minds of these persons, that, without great watchfulness on their part, as well as on the part of the church and their teachers, the danger of their being led astray is great: but we do hope that many of them are truly converted, and that they will adorn their profession and be useful to the cause of the Redeemer. We do still feel constrained to exclaim, The Lord hath done great things for us, and we will say, Not unto us, O Lord, not unto us, but to thy name give glory.

Our meetings have been well attended and very interesting since the protracted meeting closed. The aged Christians feel that their cup of blessings is full. When they saw those over whose wickedness they had long mourned coming forward to the anxious seats and expressing hopes of pardon through Jesus, they were like those who dreamed; but,

as they have since seen them come to the meetings of the church, and heard them confess their former wickedness with tears of penitence, as we hope, and express their determination henceforth to serve the Lord, their hearts seem melted within them and their tears of joy are not to be restrained.

Cases of deep conviction and, I hope, subsequent conversion have been found since the meeting closed, with those who did not attend. A woman who lived in

a remote part of the settlement, and who had not for many months attended meeting, on being visited, besought with tears that Christians would pray for her, as she felt that she was a guilty lost sinner. I have seen her several times since, and hope she has exercised that repentance which will not be repented of. There have since been several cases of hopeful conversions, and there are still indications of seriousness and anxiety with the impenitent.

Proceedings of other Societies.

DOMESTIC.

ANNIVERSARIES IN NEW YORK.

THE recent anniversaries in the city of New York began with the ninth of the

AMERICAN SEAMEN'S FRIEND SOCIETY;

Which was held in the Broadway Tabernacle on Monday evening, May 9th, James Boorman, Esq., presiding, in the absence of the president. The services were opened with prayer by Rev. W. Adams, followed by singing; after which the Rev. Mr. Greenleaf, the secretary, read portions of the annual report of the society, and addresses were made by William Ladd, Esq. Rev. Mr. Lord, seamen's chaplain at Boston, Mr. Wheelwright, and Rev. W. M. Rogers of Boston.

From the report it appears that the society have chaplains at Canton, Honolulu, Havre, Marseilles, Smyrna, Rio Janeiro, Cronstadt, and New Orleans; besides having arrangements made with missionaries or others, for securing public worship for seamen at Lahaina, Batavia, Singapore, and Calcutta. Openings exist and urgent demands are made for chaplains in three or four other foreign ports, much frequented by American seamen.

At ten places on the sea-board of the United States, besides New Orleans, seamen's chaplains are established, and congregations collected.

Of the Sailor's Magazine 3,500 copies have been printed, two editions of the Sailor's Hymnbook, 100,000 of a temperance Almanac circulated, fifty-nine vessels

furnished with libraries of useful books, besides Bibles and tracts.

Receipts for the year \$10,561 66; and the disbursements \$14,997 24.

AMERICAN ANTI-SLAVERY SOCIETY.

THE anniversary was held May 9th, at the Tabernacle, Arthur Tappan, Esq. in the chair. The annual report was read by Mr. Elizur Wright, Jr., and addresses were delivered by Alvan Stewart, Esq., James G. Birney, Esq., Rev. Charles Gardner, Rev. O. Scott, and Mr. C. C. Burleigh.

The whole number of publications of all kinds issued by the society during the year was 669,387. The receipts were \$36,567 92. Auxiliary societies, 1,006.

AMERICAN TEMPERANCE UNION.

THE exercises of the anniversary were held in the Chatham-street Chapel, May 9th, E. C. Delevan, Esq., the president, in the chair. After prayer and the reading of the annual report, addresses were delivered by Elisha Taylor, Esq., Rev. T. Brainerd, Alvan Stewart, Esq., Rev. Mr. Graves, and Rev. T. P. Hunt.

AMERICAN TRACT SOCIETY.

THE twelfth anniversary was held in the Tabernacle, May 10th, S. V. S. Wilder, Esq., the president, in the chair. After prayer by Rev. Dr. McCarroll, and the reading of their respective reports by the treasurer and secretary, the meeting was addressed by the Rev. Prof. Goodrich, Rev. Seth Bliss, Rev. William Hague, Rev. James W. Cooke, Rev. S. Woodbridge, Rev. Dr. McAuley, Rev. Dr. Samuel B. How, and Hon. Heman Lincoln.

The following abstract of the annual report is taken principally from the New York Observer.

Receipts and Expenditures.—The receipts have been \$130,991 23, exceeding those of last year by \$25,000; and the expenditures have been about the same.

Publications.—Forty-three new publications have been issued during the year, embracing twenty-nine new tracts; making the whole number of publications on the society's list 869. In addition to these, thirty-six publications have been adopted for foreign lands, making the whole number to which the society's funds may be applied abroad 446, of which thirty-six are volumes; besides numerous portions of Scripture in various forms—the missionaries and institutions aided by the society, issuing tracts in fifty-six different languages.

The total circulation exceeds that of the preceding year by 24,000,000 pages; and the gratuitous distributions, including volumes to the value of \$1,000 for shipping on the ocean, \$1,000 for shipping and boats on our inland waters, and 1,702,000 pages sent to missionaries and others in foreign lands, amount to 8,868,071 pages; value with those delivered to members of the society \$7,245.

Printed during the year (including 330,000 volumes.)	Copies.	Pages.
Do, since the society's formation,	5,069,000	125,682,000
Circulated during the year (including 233,695 volumes.)	48,716,590	837,535,744
Do, since the society's formation,	4,124,718	96,851,174
	43,167,934	711,651,244

The circulation of 230,000 volumes the past year has been effected through various channels; chiefly by auxiliaries, congregations, and individuals, who have undertaken to supply townships, counties, or states; and by a few of the society's agents, devoted to this work, chiefly in western New York.

In connection with the efforts of the Virginia Tract Society, Rev. S. B. S. Bissel, general agent, about 50,000 volumes have now been circulated in that state, in a single method, and with like cheering results.

Foreign Appropriations.—There are employed, in connection with foreign missionary institutions aided by the society, 659 missionaries and assistants, of whom nearly two hundred are ordained preachers, eighteen mission printing establishments, four of which embrace stereotype foundries, and twenty-nine presses; besides six tract societies in Europe and the laborers in Russia. No less than 446 tracts and thirty-six volumes, published abroad, are translations of this society's publications, or have been approved by the publishing committee; and the society and the various institutions aided, issue tracts in fifty-six different languages, embracing a very large part of the earth's population.

To meet these claims the society have remitted the past year, for China, \$4,000; Singapore and Indian Archipelago, \$3,000; Siam, \$2,000; Shans, \$800; Burmah, \$4,000; Northern India, \$1,000; Orissa, \$1,000; Telengas, \$500; Ceylon, \$2,000; Southern India, \$1,500; Mahrattas, \$1,000; Sandwich Islands, \$1,000; Persia, \$500; Nestorians, \$500; Asia Minor, \$2,500; Greece, \$2,000; Constantinople, \$1,000; Russia, \$3,000; Sweden, \$300; Hungary, \$300; Poles, \$300; Hamburg, \$600; France, \$300; South Africa, \$500; United Brethren, \$700; N. A. Indians, \$200. Total, \$35,000. Of this sum, \$15,500 is granted through the American Board of Commissioners for Foreign Missions; \$3,300 through the American Baptist Board, and for Orissa; \$3,000 through Western Foreign Missionary Society; and \$2,500 through the Board of Protestant Episcopal Church.

Large appropriations have been requested, especially for the new mission at Madras; the Religious Tract Society, at Paris; for Belgium; \$1,000 for Sweden, and \$500 for Denmark, which are reserved for the coming year.

AMERICAN HOME MISSIONARY SOCIETY.

THE eleventh anniversary was held in the Broadway Tabernacle, May 10th, Hon. Judge Howell presiding, in the absence of the president. The secretary, Rev. Dr. Peters, read the annual report, from which it appears that—

Of the missionaries and agents employed by the society, including seventeen in France, 578 were in commission at the commencement of the year, a large proportion of whom have been re-appointed and are still in the service of the society, and 232 new appointments have been made, making the whole number aided within the year, including twenty-four in France, under the care of the Evangelical Societies of Paris and Geneva, 310; which is an increase of thirty-eight laborers beyond the number employed during the previous year. Of these, 395 are settled as pastors, or employed as stated supplies in single congregations, and 191 extend their labors, either as pastors or stated supplies, to two or three congregations each, and twenty-four, including agents, are employed on larger fields.

The number of congregations, missionary districts, and fields of agency thus supplied, in whole or in part, during the year, has been 1,025. From a general review of the correspondence, we judge that the congregations aided have enjoyed a greater amount of spiritual blessings and a greater number of revivals, than in the year preceding the last. The number reported as added to the churches aided, making proper allowance for the imperfections of a portion of the re-

ports, is about 5,933, viz. 2,181 by letters from other churches, and 3,752 on profession of their faith. Whole number, during the short period of the society's operations, 31,917.

The receipts during the year, including a balance of \$14,930 15 in the treasury from the previous year, were \$100,631 74. The balance remaining in the treasury is \$1,102 02.

The meeting was addressed by Rev. A. D. Eddy, Rev. Mr. Graves, Rev. Albert Barnes, and Rev. Dr. Patton.

AMERICAN BIBLE SOCIETY.

THE twenty-first annual meeting was held in the Broadway Tabernacle May 11th. The president being absent, the chair was taken by John Bolton, Esq., one of the vice presidents. The meeting was opened by reading a portion of the Scriptures by Rev. Mr. Reynolds, after which an address from the president was read by the secretary, Rev. J. C. Brigham, who also read an abstract of the report of the board of managers. The report of the pecuniary concerns of the society was read by the treasurer, John Nitchie, Esq.—C. L. Hardenburg, Esq., Rev. Mr. Curtis, Rev. G. W. Ridgley, Rev. John Wayland, Rev. President Carroll, Rev. President Fisk, and Rev. William Adams.

The abstract of the report which was read states that—

The receipts of the year from all sources amount to \$90,578 89, (being \$14,320 56 less than those of the previous year.) Of this sum, \$44,435 82 were in payment for books; \$5,101 32 from bequests; for distribution abroad, \$6,205 09.

The whole number printed during the year amount to 202,000 copies.

The whole number issued during the year, in fifteen different tongues, amount to 206,240 copies, making an aggregate, since the formation of the society, of 2,195,670.

New Testament for the Blind.—This work, printed mostly at the society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes.

The amount of money appropriated for printing and circulating the Scriptures in foreign lands, is \$9,500. A much larger sum is called for to be applied in a similar manner the ensuing year.

AMERICAN PEACE SOCIETY.

THE ninth annual meeting of the society was held in the Rev. Mr. Somers's Church,

May 11th, S. V. S. Wilder, Esq. presiding; and was opened with prayer by Rev. Dr. Goings. The annual report was read by William Ladd, Esq., the general agent, after which the audience was addressed by Rev. A. D. Eddy, Rev. B. Emerson, Rev. G. C. Beckwith, Dr. Thomas Cook, Rev. Mr. Cheever, Rev. J. P. Cleaveland, Rev. O. Fowler, William Ladd, Esq., Rev. Mr. Hunt, and Mr. Burleigh. The office of the society is hereafter to be at Boston. Rev. G. C. Beckwith was elected corresponding secretary, Mr. J. K. Whipple, treasurer, and William Ladd, Esq. general agent.

ANNIVERSARIES IN BOSTON.

AMERICAN EDUCATION SOCIETY.

THE twenty-first annual meeting of the society was held in Park-street meeting-house, Hon. Samuel Hubbard, the president, in the chair. Rev. Mr. Vaill opened the meeting with prayer; Rev. Dr. Cogswell, the secretary, read an abstract of the annual report; and the Rev. Messrs. Phelps of Philadelphia, W. Adams of New York, S. M. Worcester of Salem, and Labaree of Tennessee, addressed the meeting.

Beneficiaries assisted by the society are 325 in twenty theological seminaries, 594 in thirty-nine colleges, 296 in ninety-five academies or public schools, amounting in all to 1,125 at 154 institutions; a number greater by eighty-five than were aided the last year. Of these, 621 were assisted at institutions in the New England States, and 504 at institutions in the middle, southern, and western states.

The number of new beneficiaries received, during the year, is 239, being fifty-two more than were admitted the preceding year. A large number who have previously enjoyed the patronage of the society, have not the past year either requested or received aid. They are considered as still connected with the society, and they expect at some future time, perhaps the present year, to ask further aid. They are not, however, embraced in the preceding estimate. Were they, the number would probably be increased to 1,300 or 1,400.

Eight have been stricken from the list of beneficiaries during the year; and eight have been dismissed from various reasons.

Receipts during the year which has just elapsed, \$65,574 69, being \$2,346 33 more than the receipts of last year. Of this sum, \$24,707 have been received through the treasuries of the Presbyterian Education Society and the Western Reserve Branch. This is all that has been paid into the treas-

ury of the parent institution from these societies, though more has been received into their treasuries. Were the whole acknowledged, the amount in the treasury of the parent society would exceed \$70,000. The expenditures for the year have been \$66,161 98, exceeding the receipts by \$587 29. This sum added to the debt of the last year, makes the debt of the society at the present time \$4,647 58.

The earnings of beneficiaries during the year, by teaching schools and in other ways, have amounted to \$39,685 87. The obligations of sixteen, who were either missionaries, or settled over feeble churches have been cancelled.

Refunded by former beneficiaries, during the year, \$7,644 10; making the total refunded by beneficiaries from the organization of the society, \$26,037 79.

PRISON DISCIPLINE SOCIETY.

THE 12th annual meeting was held in the Park-street Church, May 30th, the president of the society, Hon. S. T. Armstrong, in the chair. Rev. Mr. Adams of Boston read select portions of the Scriptures, and led in prayer; after which Rev. Louis Dwight, the secretary, read portions of the annual report, and Hon. J. R. Adan, Rev. J. Curtis, and his excellency governor Everett, addressed the meeting.

AMERICAN TRACT SOCIETY, (BOSTON).

THE 23d anniversary was held in Park-street Church, May 31st, John Tappan, Esq., the president of the society in the chair. Rev. Seth Bliss, the secretary, read the annual report.

The circulation of the bound volumes, and raising funds for foreign distribution, are the two objects to which attention has been chiefly directed.

Receipts:—

Donations from individuals, congregations, and auxiliaries,	\$14,612 58
Legacies,	1,720 30

For books, tracts, and temperance publications sold,	14,353 05
Dividend on bank stock,	42 00
Balance in treasury last year,	381 64

Total, \$31,109 57

Expenditures:—

Paid for foreign distribution,	\$10,000 00
For books, tracts, binding, etc.	13,877 37
All other expenses,	5,832 20
Legacies in bank stock,	1,400 00

Total, \$31,109 57

The receipts this year are \$5,000 more than last year. The total amount of donations exceeds the amount last year \$450. Gratuitous distribution \$4,160 37, and \$1,197 30 more than last year. The number of bound volumes sold during the year, is 50,000.

Rev. Sylvester Woodbridge, Rev. Willard Child, and Rev. William Adams offered resolutions, and addressed the society.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE 23d annual meeting of the society was held in the Federal-street Baptist meeting-house, Wednesday May 31st, at which the Rev. Dr. Sharp presided, Rev. J. A. Warne opened the meeting by prayer; after which the secretary presented his report, and the Rev. Mr. Nelson, Rev. Mr. Parkhurst, Rev. Dr. Going, Rev. Mr. Train, Rev. Dr. Sharp, and Rev. Messrs. Batchelder, Thresher, Ide, and Hague addressed the meeting.

BAPTIST BOARD OF FOREIGN MISSIONS.

A meeting in behalf of foreign missions was held in the house mentioned above, May 31st, Rev. Dr. Sharp presiding. After singing and prayer by the Rev. G. Williams, a brief statement of the progress and present situations of the missions of the Board was given by the Rev. Mr. Peck, one of the secretaries. Rev. Messrs. T. O. Lincoln and B. Stow and Rev. Dr. Going addressed the meeting.

American Board of Commissioners for Foreign Missions.

MISSION SEMINARIES FOR EDUCATING NATIVE PREACHERS AND ASSISTANTS.

THE remarks which follow, exhibiting the views and plans of the Prudential Committee relative to mission seminaries for educating native assistants, constitute a part of the instructions to the Rev. Dyer Ball, appointed and set apart to the mission at Sin-

gapore, and were publicly delivered by one of the Secretaries of the Board in the Circular Church, Charleston, S. C., on the 9th of April last. An address on the occasion was delivered by Rev. Mr. Post, pastor of the church, and prayers were offered by Rev. Messrs. Smyth and Dana, also pastors in that city.

After remarks on the general object of missions—to disseminate truth—it is added—

The Committee will confine their present instructions to the principles to be regarded in the erection and management of the higher seminaries connected with the missions of the Board. For other matters of interest to your mission, you are referred to instructions given to your predecessors, and to your future correspondence with the Committee.

Only a small number of seminaries like the one to be instituted at Singapore, yet exist in missions among heathen nations. The London Missionary Society has one at Malacca. The English Wesleyan Methodists have none. The English Baptists have one at Serampore. The English Church Missionary Society has one among the Syrian Christians of India, and a seminary for educating native schoolmasters and catechists in West Africa, another in South India, and another in Ceylon. The English Society for propagating the Gospel, has one in Calcutta, and the Presbyterian Church of Scotland has also one in the same city.

The American Board makes higher seminaries of learning a component and indispensable part of its missions. Such seminaries now exist in connection with its missions in Ceylon, at the Sandwich Islands, at Constantinople, and in Syria. They are also projected in the missions in west Africa, among the Greeks of Asia Minor, the Nestorians of Persia, and the Mahrattas of India. Others will rise in process of time, should the smiles of heaven be continued to its missions, in the south African missions, in Rajpootana, in South India, in Siam, in the more eastern part of the Indian Archipelago, and perhaps among the Indians of our own territory.

The fact which induces the Board to connect with its several missions the means of thoroughly educating a select number of the native inhabitants, is the utter hopelessness of furnishing the heathen world with an adequate supply of preachers from christian lands. Nor, after the observations and experience of more than twenty years, does it seem desirable to us that Christendom should furnish a full supply. Why should all the laborers be sent a great distance from foreign lands, when three-fourths of them can be raised on the spot—*native laborers*—to whom the climate will be natural, the language vernacular, the manners, habits and customs of the people familiar; and who, to use the expressive language of a convert from heathenism, “having been heathen, know how heathen think?” Why should strangers be sent to do the whole work, when experience has shown that one fourth of the number, with the other three fourths educated and pious native helpers, will be far less expensive, and as much more

efficient? Why not organize, as soon as possible, the only agency on an extensive scale, by which the blessings of the gospel can be universally diffused, and an adequate provision made for their being handed down, if such be the will of God, to succeeding generations?

Such, dear brother, are some of the general views which have led the Prudential Committee to connect higher seminaries of learning with their other efforts to propagate the gospel among the heathen.

The Committee will now state, for your information, and that of your brethren at Singapore, and in the other missions of the Board, what are the principles to be regarded in the erection and management of these seminaries. The principles are designed to apply to all the institutions of this class, and not merely to the one at Singapore.

1. *The directors of seminaries connected with the missions of the Board must be members of the mission.* The seminaries are missionary institutions. They form a component part of the system of means employed by the several missions with which they are connected. Their leading and only design is to promote the objects of those missions. They are to act in perfect harmony with all the other instrumentalities employed; and there is the same reason why they should be under the exclusive control of the missions with which they are connected, that there is for having our presses and elementary schools under such control. It follows that the direction of these seminaries should be restricted to their respective missions, subject of course to the superior direction of the Prudential Committee. If any exception be admitted, it is in favor of the members of the Board, corporate, corresponding, or honorary, residing in the country where the seminary is situated. The direction should not be shared with missionaries of other societies. Simplicity in plan and union in action, is one of our fundamental maxims. With brethren of kindred societies, we aim to “keep the unity of the spirit in the bond of peace;” but we best do this by having our operations distinct from theirs. And distinct and separate plans and operations are perfectly consistent with mutual freedom in consultation, mutual frankness, mutual understanding and approbation of each others views and plans, an unembarrassed reciprocity of thought and feeling, and whatever else is necessary to insure christian cordiality and co-operation between missions laboring in the same field.

2. *The seminaries should not ordinarily be commenced on a large and expensive scale.* They cannot be expected, like some colleges in our own land, to rise at once into maturity. According to our present experience, first in the order of time will be, the elementary free schools; then the preparatory boarding school, for a select number of the more forward and promising pupils in

the free schools; then the seminary for a still more select portion of the scholars in the preparatory school. Arrangements should not be made for a greater number of scholars in more advanced stages of education, than can be obtained; nor should buildings be erected, nor apparatus requested, faster than they are needed. Nor should any of the buildings be expensive. A missionary society should not erect costly buildings among the heathen for education or for any other purposes. Let neat simplicity characterize the buildings for our seminaries every where, that the external appearance and cost of the institutions may be in keeping with their origin and design.

3. *Permanent funds for the seminaries are not to be solicited in this country.*—Why should they be? Are there not the same reasons for soliciting permanent funds to support the mission presses, and the missions themselves? It is no more difficult annually to raise funds for the one of these objects, than for the other. Because permanent funds are sought for colleges and theological seminaries at home, it does not follow that they should be for missionary seminaries. The cases are not analogous. Subscriptions cannot be obtained annually, nor ought they to be solicited annually, for our colleges at home; but annual subscriptions are the most proper method of providing for all the annual expenses of missions to the heathen. Aside from the objections in the community which are felt against permanent funds, a separate effort to raise them for the missionary seminaries would have a distracting and injurious influence on the ordinary collections for the support of missions. Moreover, the influence of such funds, if accumulated to a great extent, would be to awaken jealousies in the community prejudicial to the society which had charge of them; and perhaps also to weaken the central directing power in those societies which is so vital to the harmony and prosperity of every mission, and of the whole system.

4. *The seminaries are not designed for adults, but for youth; and generally for youth who have had a previous training by the mission.*—There are and there will be exceptions to this rule. But youth are the most promising pupils in all countries, and especially in heathen countries. And as the minds of heathen children are occupied and filled so early with evil examples at their homes, we reach our object most directly and economically by placing in boarding schools, at an early age, a number sufficient to insure us pupils for our seminaries. This has been the course pursued in the Ceylon mission, and with auspicious results. The expense of training an efficient native agency in this manner will indeed be considerable; but we gain nothing—nay, we lose time, and money, and labor, by endeavor-

ing to perform our work without the assistance of a well educated native agency.

5. *The seminaries should not be merely colleges, nor merely schools of theology, but a combination of the two institutions.*—Both theology and human science should be taught in intimate connection, through the entire course of education. The Committee do not mean the theology of natural religion merely, nor chiefly, but also of revealed religion—THE GOSPEL OF JESUS; and the BIBLE should be our text-book. The opinion that mind must be educated in the principles of human science before it is fitted for instructions in theology, is derived from the schools of philosophy, and not from the word of God. The plain simple theology of the Scriptures can be taught to youth, and to heathen youth, in every stage of their education. And it is of vital importance that it should be. We go to heathen nations on purpose to make known the gospel. For this the command of Christ was given; for this we have his presence and aid. And if the whole course of education can be made thus eminently christian, then surely it ought to be so. For, all the knowledge of the gospel which a part of our pupils will obtain, will be while connected with the preparatory schools and seminary. When they leave these, they will go forth into the world. Only a portion of those whom we educate, will become our immediate associates and helpers in after life. Our missionary seminaries, then, should be pre-eminently, from beginning to end, and in all their influence, *christian institutions*; in which, as far as possible, truth shall occupy the time of the student, according to its relative adaptedness to free his mind from the shackles of heathenism, and make him realize his immortality and his moral accountability; so that whenever he goes out from us, we shall have done all in our power to fit him for usefulness on earth, and prepare him for heaven.

Finally—*The design of the seminaries is to educate natives to be helpers in the mission, and, as soon as possible, to take the place of the mission.*—They are not intended to educate natives for the law, nor for medicine, nor for civil office, nor for trade, except so far as this will directly promote the legitimate object of the mission. The course of education is to be planned with a view to raising up, with the blessing of God, an efficient body of native helpers in the several departments of missionary labor; to be teachers of schools, catechists, tutors and professors in the seminaries, and, above all, preachers of the gospel, pastors of the native churches, and missionaries to neighboring heathen districts and countries. For this purpose the seminaries will be furnished with competent teachers, and with all necessary books and apparatus; and a press will be generally placed in their immediate neighborhood.

The course of study will, ordinarily, embrace, it is presumed, not less than six years, and should secure the three following results:

1. *Furnishing the minds of the pupils with truth.*—This you will find a laborious task; but it must be done. Depravity, error, prejudice, apathy, stupidity, must all be overcome, with assistance from on high, and the heathen minds of the pupils become the repositories of christian truth. In this work, the English language will be our grand store-house, and English books our principal classics. This language, which God, in his infinite mercy, has made our own, is richer in christian knowledge than all other languages combined. We have, indeed, no utopian scheme of making it the language of the world; nor are we prepared even to encourage the attempt, which has been proposed on respectable authority, to substitute the letters of our own alphabet for the alphabets of India, or for the pictorial signs of China. But in no way can we so effectually open the world of truth to the contemplation of our select pupils, and bring them under its influence, as by teaching them to read the English language. You thus place them almost a century in advance of the great body of their countrymen. They are brought at once, in respect to facilities for gaining knowledge from books, upon the high ground occupied by the youth of christian lands. But in another respect they will labor under such disadvantages, as are comparatively unknown to the youth of christian countries. In acquiring and using their mother tongue, they will inevitably imbibe, to a great extent, the opinions, prejudices, and intellectual and moral habits of their nation. These, in heathen nations, are wonderfully opposed to truth and duty. And such an influence do they exert upon the mind, that an exorcism must be performed on every one of its faculties before it will be prepared rightly to apprehend and reason upon the truth. So it was in the first ages of the church of Christ. The very existence of Christianity was in peril almost immediately after the death of the apostles, from this very cause. The apostle Paul even declares that he saw the "mystery of iniquity" already working. It is only necessary to examine the writings of such of the christian fathers as were converts from the sects of pagan philosophy, to see a most strange and melancholy picture of corruptions following closely upon the first publication of Christianity;—"when the educated among the Christians were mixing up the pure precepts of the gospel with the false morals and dreamy reveries of Pythagoras and Plato; while the giddy multitude rushed by thousands in mad pursuit of the distorted spectres raised by Marcion and Valentinus, which were hurrying them back with frightful velocity into the deepest and darkest abyss of heathenism." Now against similar

causes of misconception and perversion, you will have to guard incessantly, or your pupils will hold the truth in unrighteous alliance with error, and the gospel which you give them will soon become corrupted in their hands.

An essential and obvious means of preventing this result will be—

2. *To teach the pupils to think,* so as clearly to discriminate between truth and error. You will find, dear brother, a dreadful stagnation of mind among the heathen. The natural tendency of sin is to blind the reason, weaken its powers, and disincite it to reflection. And after the light of natural religion has thus been put out, and paganism undisturbed sways the sceptre over mind, an awful paralysis falls upon the intellect of the great mass of the people, especially with regard to moral subjects; and scarcely is it possible to rouse it to any thing like thought. Indeed, when surrounded by heathen minds, you will often think of Ezekiel's vision, and your only encouragement to prophesy will be the expected aid of the Almighty Spirit. However, the appropriate means of rousing the dormant powers must be employed. Pictorial representations, illustrating apparatus, philosophical experiments, intellectual arithmetic, geography, logic, composition, discussion, the interrogatory method of teaching, and the study of some language (the English for instance,) should all be employed to rouse the curiosity and the intellect. Above all, the most earnest efforts should be employed, depending on the grace of God, to wake up the conscience to religious subjects, and produce the inquiry, "What must I do to be saved?" If sin be the enemy, holiness is the friend of thought, having nothing to fear in truth. The conversion of the heart and mind from sin to holiness will, through the grace of God, prepare the way to discipline the intellect to a discriminating exercise of its powers.

But while you are thus disciplining and furnishing the mind, you should—

3. *Train it to instruct other minds.*—The pupils are to be educated for the benefit of others. They are, in some form or other, to be made *teachers*. They must, of course, be instructed in human nature. They must be taught the condition of other minds. They must learn to sympathise with other minds. They must feel for the ignorance of other minds. They must realize their responsibility freely to impart to others the knowledge they so freely receive; and not merely to their parents and friends, but wherever they have opportunity. And they must be made acquainted with the theory and art of teaching in the several spheres in which they are designed to labor.

Besides these three leading objects, there are also three subordinate ones, which the Committee have time now only to mention.

1. *To explore and lay open the native literature.*—This must be done for the pupils, or they will not command the respect of their countrymen; and for the mission, or the members can never become acquainted with the actual state of the native mind—can never know how to remove its errors, nor guard their message from being fatally misapprehended.

2. *To cultivate the native languages.*

And—

3. *To prepare books in the native languages for the press.*

The illustration of these topics must be referred to future occasions.

We will suppose the fifteen seminaries contemplated by the Board to be all in operation; each having, on an average, sixty pupils. The aggregate of the pupils would be 900. If one sixth of this number graduate annually, the annual number of graduates would be 150; and in twenty years the number of graduates would be 3,000. Supposing only one third of the graduates entered the service of the mission as school-masters, catechists, and preachers, our missions, in twenty years, would have had the assistance of one thousand educated native helpers. And should only a tenth of these become preachers of the gospel, we still should have one hundred native preachers.

You will remember, dear brother, that education is but a department of the missionary work, and is subordinate to the preaching of the gospel. If we teach, it is that we may multiply teachers. If we turn aside in any way from the ministry of the word, it is that we may multiply the ministers of the word. Whether we be found in the school, in the seminary, in the printing-office, in the market-place, or field, or way-side, or the domestic retreat, or the pulpit, we have always one leading object; viz. *to plant such instrumentalities in heathen countries, as, with God's blessing shall secure for the gospel a permanent footing and a constant and rapid increase in these countries:* not merely one class of instrumentalities, but all that are necessary—an enlightened education, a free press, and especially a learned, evangelical and faithful native ministry. This is the end we have in view. Is it thought impracticable to fill the heathen world with teachers sent from christian lands? That is not our object; that is not what the apostles did, or attempted to do. No. As soon, for instance, as we have reared among them a trust-worthy and competent printer, we will employ him to print our books; or an author we will employ him to prepare our books; or a teacher we will place him as an instructor in the schools, or a tutor or professor in the seminary. As soon, too, as a convert shall be able rightly to divide the word of truth and otherwise fitted for the sacred ministry, he

will be put into the holy office, and we will employ him to preach the gospel to his countrymen; and if he be found faithful he will be ordained a pastor of one of the native churches. Our manifest duty and our aim is, and will be, to put forward the native agency, and to lean upon it as much as can be done with a due regard to sound discretion. And whenever the young christian communities, which have thus been planted and nurtured by our labors, shall be able, through the blessing of God, to exist and flourish without our aid, let them declare their independence, and we will cheerfully acknowledge it.

RECENT INTELLIGENCE.

CHINA.—Rev. Edwin Stevens, formerly preacher to the seamen at Canton, and more recently a missionary of the Board in that city, was removed from his labors by death on the 5th of January. He was on a missionary voyage among the islands of the Indian Archipelago, and having touched at Singapore, he was attacked with a fever, which terminated his life at that place.

SANDWICH ISLANDS.—Rev. William Richards, from the station at Lahaina, with his wife and six children, with a daughter of Mr. Bishop, arrived at Sag Harbor, in the ship Daniel Webster, May 12th, after a passage of five months and three days. The ill health of Mrs. Richards and the circumstances of their family were the principal causes of their visit to the United States.

INDIANS ON THE NORTHWEST COAST.—Rev. Samuel Parker, after having passed over the wide extent of country from Missouri to the Rocky Mountains, and thence proceeded on his researches through various Indian tribes situated near the Oregon river, and between the mountains and the Pacific ocean, took passage to the Sandwich Islands; and after remaining there a few months proceeded to the United States in the ship Phoenix, captain Allyn, and arrived at New London, May 18th, having been five months and two days on the voyage. Two sons of Mr. Chamberlain, of Honolulu, accompanied him.

CHOCTAWS.—Of each of the following works in the Choctaw language, prepared by the missionaries of the Board, 3,000 copies have been printed.

	Pages.
Memoir of Henry Obukaia,	20
Memoir of Catharine Brown,	16
Poor Sarah, and Am I a Christian?	24
The Ten Commandments,	28
Book of Jonah, Naaman and Gehazi, and Patient Joe,	24
Worth of a Dollar,	
The Troublesome Garden,	20
He that toucheth you toucheth the apple of his eye,	
Irreverence in the House of God,	
Do as you would be done by.	

These have all been printed at the mission press in operation at Union, and together amount to 190 pages duodecimo. Of the Choctaw Almanac for 1837, embracing 24 pages, 450 copies have been printed at the same press; making the whole number of pages printed of the several works to be 586,800. Another larger book is in the press.

OJIBWA.—On the 15th of April Mr. Hall writes from La Pointe that he visited Pokegumma, the station at which Mr. Ayer labors as a catechist, in February; and that on the first Sabbath of that month he organized a church there and administered the Lord's supper. Three adult Indians were baptised and admitted to the church, and also five children were baptised.

SILOUX.—Dr. Watts's Second Catechism for Children has been translated into the Sioux or Dakota language, by Doct. Williamson of the mission to that tribe, aided by interpreters, and five hundred copies of it, embracing twelve duodecimo pages, have been printed in Boston.

ANNUAL MEETING OF THE BOARD.

THE Twenty-eighth Annual Meeting of the *American Board of Commissioners for Foreign Missions*, will be held in the City of Newark, New Jersey, on the second Wednesday (13th day) of September next, at ten o'clock, A. M.

Donations,

FROM MAY 11TH, TO JUNE 10TH, INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson. New York, Tr.	
Albany, La. benev. sew. so. of 2d R. D. chh. to constitute Mrs. JANE K. WYCKOFF an Hon. Mem.	100 00
Ashokun, R. D. chh. mon. con.	8 71
Berea, Pa. A fem. mem. of R. D. chh.	2 00

Bergen, N. J. Mon. con.	26 00
Blaumburgh, N. J. Mon. con. of R. D. chh.	28 37
Bloomington, R. D. chh. to constitute Rev. F. B. THOMSON an Hon. Mem.	50 00
Cossackie, Fem. miss. so. 2d R. D. chh. to constitute Rev. WILLIAM CAMOONE an Hon. Mem.	50 00
Flathush, F. m. so. R. D. chh.	25 26
Flatlands, R. D. chh.	13 60
Greenwich, Sab. sch. in R. D. chh. 5,15; mon. con. 27,85;	33 00
Hackensack, N. J., R. D. chh.	15 00
Harlingen, N. J., R. D. chh.	80 12
Hillsborough, N. J. Mon. con. R. D. chh.	38 75
Long Island, M. H.	10 00
New Lots, N. J. Mon. con. R. D. chh.	14 55
New Shannack, N. J. Mon. con. do.	15 00
New York city, A mother and children, 9; a friend, 5; sub. sch. No. 6 of collegiate R. D. chh. 12,57;	26 57
Philadelphia, Pa. Miss. so. of 1st R. D. chh. for support of Mr. Nevius and wife,	700 00
Poughkeepsie, Coll. in Classis, for support of Mr. Thomson, Union Village, Mon. con. R. D. chh.	332 01
Walden, A female, 8; fem. sem. 3,50;	12 92
Walpack, A friend, of R. D. chh.	11 50
Warwick, Fem. miss. so. R. D. chh.	5 00
	10 50
	1,608 26
Ded. expenses,	23 81-1,584 45
<i>Central Board of Foreign Missions,</i>	
J. Gray, Richmond, Va. Tr.	1,617 82
<i>Southern Board of Foreign Missions,</i>	
J. Adger, Charleston, S. C. Tr.	
For Sandw. Isl. miss. 500; for miss. to Nestorians, 500; for Ceylon miss. 500; ded. am't ackn. in June, 460;	1,040 00
<i>Boston and vic. Ms. Aux. So. C. Standard, Tr.</i>	1,729 22
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury and Salisbury, La.	23 00
Ipswich, Mr. Kimball's so. mon. con. 23,14; la. sem. 12,36;	35 50
Newbury, Mon. con.	50 90
Newburyport, Temple-st. chh. mon. con. 26,75; Mr. Stearns's so. do. 66,22; mite so. 5;	97 97
Rowley, Mr. Holbrook's so.	33 00
West Amesbury, Mr. Eaton's so. 10,27; mon. con. 18,20;	28 47-288 84
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Salem, S. so. Mon. con.	9 56
South Danvers, Gent. 88,25; la. (of which for George Coules and Harrison Greenough Park, Ceylon, 40); 89,91;	178 16-187 72
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Bergen Corners, Mrs. Chloe Arnold, dec'd,	20 00
Canoga, Presb. chh.	12 75
Geneva, Fem. miss. so.	56 00
Marion, Mater. so. for Amanda Caldwell in Bombay,	12 00
Seneca Falls, Presb. chh.	60 00-160 75
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Campton, Mon. con.	23 02
Thornton, La.	5 50-138 52
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Rev. Wm. Bull, 20; Hunter, Rev. I. J. Buck, 20;	40 00
<i>Hartford co., Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Avon, E. so. Rev. F. H. Case, 25; mon. con. 13;	38 00
East Windsor, N. Benev. so. 69,67; Wapping so. mon. con. for Henry Morris in Ceylon, 13;	82 67

Donations.

Granby S. Brook so. mon. con. 3 06
Hartford, 1st so. mon. con. 20,31;
W. so. Gent. 22,63; N. so. mon.
con. 31,27; 74 21
Marlborough, La. sew. so. 20 00
Sethfield, Mon. con. 10 00
Windsor, Mon. con. 12 44—240 38
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Francestown, Gent. 117 40
Hillsborough, Assa. 50 00—167 40
Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Bath, N. par. Gent. 61; hea. sch.
so. 22; united mon. con. 85; 168 00
Lovell and vic. Ms. Char. asso., W. Davidson, Tr.
Dracut, Evang. cong. chh. and so. 11 50
Lovell, 1st cong. chh. and so.
mon. con. 50,78; H. P. 1; 51 78—63 28
Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.
Bradford, By Rev. O. G. Thatcher, 17 00
Dunbarton, Fem. benev. so. 19,10;
fem. mon. con. 5,97; gent. 2,72;
by J. S. 25; 33 04—50 04
Middlesex S. confer. of chhs. Ms. P. Johnson, Tr.
Concord, 32 36
Frammingham, Mon. con. 30 00
Lincoln, 10 00—72 36
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Cheshire, Benev. asso. 10 20
Fairhaven, Cong. chh. mon. con. 8 00
New Haven, La. benev. so. for
Dr. Parker, 80; mon. con. Centre
chh. 30,07; do. 3d chh. 15,30; 125 37—143 57
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Madison, Young la. sew. so. 31 00
Northfield, La. union benev. so. 11 00—42 00
New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.
Milford, Gent. 14 85
Mount Carmel, Hamden, A friend, 5 00
Woodbridge, Mon. con. 3 07—22 92
New York City and Brooklyn, Aux. So.
W. W. Chester, Tr.
(Of which to constitute Rev. BENJAMIN
HALE, D. D. of Geneva an Hon. Mem.
by his brother, 50.) 771 48
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Franklin, Mon. con. 100; sub. to constitute
Rev. ELAM SMALEY an Hon. Mem. 50; 150 00
Onondaga co. N. Y. Aux. So. A. Thomas, Tr.
Bridgewater, Chh. and so. 19 20
Burlington Flats, Friends, 5 12
Exeter, Coll. in chh. 45,88; young
la. so. 11; 56 88
Lenox, Ridgeville, 1st presb. so.
mon. con. 10 00
New Hartford, Presb. so. mon. con. 10 00
Norway Chh. 14 79
Paris Hill, Cong. so. 17,43; E.
Judd, 10; 27 43
Rome, 1st presb. so. mon. con.
6,25; ann. contrib. 111,50; 117 75
Springfield, Presb. so. 27 00
Trenton Village, 1st presb. so. 7 56
Vernon Centre, Presb. so. 16 54
Utica, Gent. of 1st presb. so. 114;
E. N. Gilbert, to constitute
Rev. J. W. FOWLER an Hon.
Mem. 50; 164 00—476 27
Orleans co. Vt. Aux. So. G. H. Cook, Tr.
Craftsbury, Cong. chh. coll. 6;
mon. con. 8,81; two ladies, 1,50;
Greensboro', Gent. and la. 18 31—34 02
Oxford co. Me. Aux. So. L. Whitman, Tr.
Sumner, Chh. 13 50
Sweden, Chh. 12 00
Turner, Fem. char. so. 12 00—37 50
Palatine Miss. So. Ms. E. Alden, Tr.
Coll. at 15th ann. meeting, 27 58
Abington, Mon. con. 2d par. 26 00
Halifax, A friend, 1 51—55 09
Railroad co. Vt. Aux. So. J. D. Butler, Tr.
Chittenden, Cong. chh. mon. con.
1,53; coll. 10; 11 53
Clarendon, do. mon. con. and
contrib. 28 75
Poultney, do. 52 80
Rutland, La. 8 18—101 26
Taunton and vic. Ms. Aux. So. H. Read, Tr.
Fall River, 280 00
Newton, Mon. con. 50 00

Raynham, Miss. so. to constitute
Rev. ENOCH SANFORD an
Hon. Mem. 57 06
Rehoboth, 46 00
Seekonk, Gent. 61,84; la. 31,52;
la. bible class, 3; 96 36
Taunton and Middleboro' Precinct, 34 50
West Taunton, 18 00—581
Valley of the Mississippi, Aux. So.
W. T. Truman, Tr.
Western Reserve aux. so.
Cleveland, Mon. con. 1st presb. chh.
53,60; Conneaut, Mon. con. presb.
chh. 11; Maumee city, do. do. 10,57;
Oberlin, mon. con. 22,37; Stronge-
ville, presb. chh. 13,53; Wakeman,
do. 5,82; Ashtabula co. Morgan,
12,71; Rome, 14,29; Medina co. Har-
rsville, 4; Westfield, 12; Portage co.
Aurora, 6,25; 166 14
Windham co. Vt. Aux. So. N. B. Williston, Tr.
Brattleboro', Coll. in Mr. Walker's so. 20 01
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.
Royalton, Cong. chh. 56 00
Windsor, La. 23 60—79 60
Total from the above sources, \$10,101 26

VARIOUS COLLECTIONS AND DONATIONS.

Addison, N. Y. Mon. con. 5 00
Allegany, N. Y. Indian contrib. 5 00
Andover, Ms. Mon. con. to constitute Rev.
L. L. LANGSTROTH an Hon. Mem. 50;
W. par. Mon. con. 16; 66 00
Baltimore, Md. Juv. miss. so. 3d pay. for
Eliza Conklin in Ceylon, 20 00
Barrington, R. I. La. benev. asso. 14 09
Barton, Vt. J. H. Kimball, 3 50
Baskingridge, N. J. Presb. chh. and cong.
83,81; Miss A. Annin, dec'd, 10; 93 81
Belchertown, Ms. 1st cong. chh. and so. mon.
con. 11; fem. sew. so. 20; 31 00
Berkshire, N. Y. Mon. con. 15 00
Bethlehem, N. Y. D. H. Moffat, 10 00
Boonton, N. J. Mon. con. 10 00
Boston, Ms. Fem. so. for pro. chris. among
the Jews, for sch. in Bombay, 100; a friend,
10; N. Willis, 3; unknown, 5,77; 118 77
Braintree, Ms. S. par. Gent. and la. 17,76;
mon. con. 15; 32 76
Brandywine Manor, Pa. Sch. for Mr. Schneider, 15 00
Brookfield, N. Y. Presb. chh. 4 28
Brunswick, Me. Sal. sch. 1st par. for sch. in
Syria, 18 00
Buffalo, Pa. Cong. 13 00
Cambridge, Ms. Miss. sew. circle of Shepard
chh. 20; mon. con. 31; 51 00
Canterbury, N. Y. Mon. coll. 12 00
Charlestown, Ms. 1st cong. coll. 118,38; mon.
con. 98,24; fem. sew. so. 20; Winthrop
chh. and so. 157,74; av. of necklace, 3,50; 397 86
Chazy, N. Y. 10 31
Chester, N. H. Mon. con. 65; la. asso. for
Joel R. Arnold in Ceylon, 30; 95 00
Cleveland, O. Mrs. M. Day, 5 00
Crown Point, N. Y. Cong. chh. and so. 15 00
Danville, Pa. Chh. 94,05; mon. con. 98,02;
fem. miss. so. 33; 225 07
Delaware co. N. Y. Aux. so. 59 18
Derby, Vt. Mon. con. 30 00
Dorset, Vt. Cong. chh. mon. con. 7; benev.
asso. 13; 20 00
Dudley, Ms. Mon. con. 12 60
East Greenwich, R. I., A. N. Newton, 1 00
Fairfield, Ct. Theol. Institute mon. con. 30 00
Fairfield, N. Y. Mon. con. 100 00
Fishkill, N. Y. Mrs. R. G. Armstrong, 2 00
Fort Edward, N. Y. Mrs. A. L. Hasbrouck, 5 00
Fort Ticonderoga, Ark. Mon. con. 25 00
Fowlerville, N. Y. Mon. con. 20 00
Fryburg, Me. Cong. chh. mon. con. to con-
stitute Rev. Eaton Mason of Sweden, an
Hon. Mem. 50 00
Germantown, Pa. Inf. sab. sch. for Mrs. Wil-
son's sch. at Cape Palmas, 5; a friend, for
fem. child at do. 15; 20 00
Gettysburgh, Pa. Mon. con. presb. chh. 22 00
Glover, Vt. Timothy Lyman, dec'd, 10 00

Greenfield, N. Y. Chh. and cong. 10 37
 Greenwich, Ct. Rev. Dr. Lewis, 10 00
 Hadley, Ms. Mon. con. 35 06
 Hallowell, Me. Rufus K. Page, which con- 100 00
 stitutes him an Hon. Mem.
 Hamilton, U. C. Mon. con. 27 50
 Hanover, N. H., A friend, 65 00
 Harrisburgh, Pa. Indiv. 40 00
 Haverhill, N. H. Cong. chh. S. par. 55 50
 Haverhill, Ms. Cong. Centre chh. mon. con. 73 00
 Holliston, Ms. La. benev. read. so. for Choc- 14 00
 tau miss.
 Hudson, N. Y. Sab. sch. presb. chh. 25 00
 Indiana, Miss. so. Mr. and Mrs. I. 2; Col. F. 2; indiv. 3; Dubois co. J. A. 5; Mrs. F. 5;
 indiv. 4,44; Hopewell, Presb. cong. 5,25;
 Pottersville, Coll. 7,78; Smyrna, Chh. 2,56;
 indiv. 3; Sullivan co. Indiv. 11,57;
 Jaffrey, N. H. Mon. con. 51 60
 Kennabunkport, Me. Mon. con. 19; fem. 40 52
 asso. 21;
 Kingsport, E. Ten. Cong. and benev. so. 30 00
 Kingston, R. I. Cong. chh. 11,51; Mr. W.'s 13 51
 fam. 2;
 Kirby, Vt. Cong. chh. and so. coll. 7 09
 Le Roy, N. Y. Presb. chh. to ed. hea. chil. 13 00
 Lewisburgh, Pa. Presb. chh. 40,50; sab. 42 38
 sch. 1,88;
 Londonderry, Vt. Mon. con. for wes. miss. 14 86
 Manchester, Ms. Cong. chh. 28 00
 Marlboro', N. Y. Presb. chh. mon. con. 18 00
 Middleton, Ms. Mon. con. 15 00
 Milford, Ms. Mon. con. 15 00
 Milton, Pa. Presb. chh. 11 25
 Monticello, N. Y. 16 00
 Moscow, N. Y. Presb. chh. mon. con. 17 00
 Newburgh, N. Y. Presb. chh. coll. 68,62;
 mon. con. 50;
 New Castle Presbytery, Del. For Rev. Mr. 118 62
 Schneider,
 New Hampshire, A friend, 60 00
 New London, Ct. Unknown, 2 00
 New Providence, N. J. Presb. chh. mon. con. 10 08
 New Windsor, N. Y. Presb. chh. mon. con. 21 59
 40, coll. 20;
 Northampton, Ms. A friend, 60 00
 Northboro', Ms. Evang. so. mon. con. 10 00
 Northern Liberties, Pa. 1st presb. chh. \$40 5 50
 ackn. in June as fr. Kensington.
 North Fulmouth, Ms. A lady, 1 00
 Northumberland, Pa. Presb. chh. 20; sew. 58 50
 so. 10; fem. miss. so. 17,50; mon. con. 11;
 Norton, Me. Cong. chh. 30 00
 Parsippany, N. J. Fem. evang. eo. 22; fem. 38 00
 sew. and read. so. 16;
 Parsonsfield, Me. Cong. chh. and so. mon. con. 30 00
 Philadelphia, Pa. Youth's miss. so. of 11th
 presb. chh. for Dr. Butler, 35; R. W. 295 00
 Greene, 10; fem. so. for ed. hea. youth, 250;
 Pike, Pa. Presb. chh. mon. con. 10 00
 Pittsford, Vt. Mrs. R. Nourse, for Josiah 20 00
 Nourse in Ceylon,
 Plattsburgh, N. Y. 66 69
 Poland, Me. Mon. con. 19 54
 Portland, Me. J. Bradley, 20 00
 Portsmouth, N. H. Mon. con. N. par. 100 00
 Princeton, Ms. Mon. con. of evang. cong. so. 7 24
 Providence, R. I. Richmond-st. chh. 23 11
 Raynham, Ms. A friend, 50
 Roxbury, Ms. Eliot chh. and cong. 5; mon. 35 09
 con. 30,09;
 Rye, N. Y. Mon. con. 5 50
 Sandwich Islands, Miss Maria Ogden, 123 00
 Smithtown, N. Y. Mrs. H. Buffett, 10; W. 20 00
 F. Buffett, 10;
 Somers, N. Y. Presb. chh. 8,45; a friend, 1,55;
 Somerville, N. J. Mrs. A. Vroom, 3d pay. 10 00
 for Rymer Veghte in Ceylon,
 South Salem, N. Y. Presb. chh. mon. con. 63 00
 Stephentown, N. Y. Rev. A. Underwood, 15 00
 Stoneham, Ms. La. miss. so. 26 28
 Stonington, Ct. 1st cong. so. 45 00
 Sunbury, Pa. Presb. cong. 25,50; union sab. 26 62
 sch. 1,12;
 Tiverton, R. I. An indiv. 18
 Troy, N. Y. 1st presb. chh. 300; 2d do. fem. miss. asso. 100; 2d st. presb. chh. 395,69;
 E. Wickes, to constitute THOMAS W.

BLATCHFORD an Hon. Mem. 100; 286 09
 U. S. Army, H. A. Stinnecke, 50 00
 Uzbridge, Ms. A class of young la. in sab. sch. 25 00
 Vergennes, Vt. Cong. so. 100 00
 Wading River, N. Y. Miss A. S. Corwin's 100 00
 m. box,
 Walton, N. Y. 1st presb. chh. mon. con. 8 12
 Wappingers Creek, N. Y. Presb. chh. 40 00
 Warrenton, Va. A friend, for Ceylon, by E. 5 00
 L. D.
 Webster, Ms. A friend, 10; do. 2; 10 00
 Wells Corner, N. Y. Mon. con. and miss. 12 00
 box of Rev. W. Townlee,
 Westborough, Ms. Chil. of mater. asso. for 3 62
 China, 3,25; mon. con. 14,92;
 Westminster, Ms. A friend, 18 17
 West Rupert, Vt. Cong. chh. 1 00
 Weymouth, Ms. Juv. miss. so. N. par. 21 37
 Willsborough, N. Y. Cong. chh. 19 19
 Wintthrop, Me. A friend, 12 00
 Woburn, Ms. La. asso. 1 00
 Worcester, N. Y. Cong. so. 42 92
 14 00

LEGACIES.

Danville, Pa. Daniel Montgomery, 400 00
 Hollis, N. H. Benjamin Farley, by Noah 25 00
 Farley, Esq'r,
 Newtown, N. Y. William Leverich, by A. 15 00
 Van Sinderen, Esq'r,
 Orford, N. H. Miss Sarah W. Niles, (\$42,21 20 02
 having been rec'd previously,) by W. Green,
 Sandwich, N. H. Lydia S. M'Gaffey, by Jo- 25 00
 siah M'Gaffey, Esq'r,
 Amount of donations and legacies acknowledged in 304,450 29
 the preceding lists, \$15,739 43. Total of donations 304,450 29
 and legacies from August 1st, to June 10th,

DONATIONS IN CLOTHING, &c.

Chester, Vt. A box, fr. la. of cong. so. 66 57
 Hartwick and Fly Creek, N. Y. A box, fr. 72 62
 benev. so. for Dwight.
 Heath, Ms. A box, fr. gent. and la. for Mr. 66 57
 Ayer, Pokegonna,
 Hudson, O. Clothing, fr. ladies, for La Pointe, 72 62
 Lakeville, N. Y., A box, fr. mite so.
 Mexico, N. Y., A box, fr. fem. miss. so. for 55 00
 Choctaw miss.
 New York city, (via.) A barrel, for E. A. 30 00
 Webster, Bombay; a box, for Rev. George
 Champion, S. E. Africa.
 Northbridge, Ms. Books, fr. indiv. in cong. 3 10
 chh. for John Crane, Ceylon,
 Pelham, N. H., A bundle, fr. misses so. for 3 10
 Ind. children.
 Peterboro', N. Y., A box, fr. ladies, for Mr. 3 10
 Stevens, Lake Harriet.
 Philadelphia, Pa. A box and map, fr. fem. so. 3 10
 for ed. hea. youth, ackn. in Her. for May;
 a box and barrel, for Miss Meigs and
 others, Ceylon.
 Portland, N. Y. Flannel, fr. fem. so. rec'd at 10 00
 Cattaugus, Ms. Books, fr. G. Merriam, 55 00
 Springfield, N. Y., A box, fr. 2d so. of young 50 00
 people,
 Waterford, Me. A keg, for Rev. Cyrus Stone, 50 00
 Bombay.
 Westford, N. Y., A box, fr. fem. benev. so.

The following articles are respectfully solicited from
 Manufacturers and others.

Printing paper, to be used in publishing portions of
 the Scriptures, school-books, tracts, etc. at Bombay,
 and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills,
 slates, etc. for all the missions and mission schools,
 especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of
 both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, etc.
 Fulled cloth, and domestic cottons of all kinds.